

Back To Pentecost

CHARLES J FOWLER

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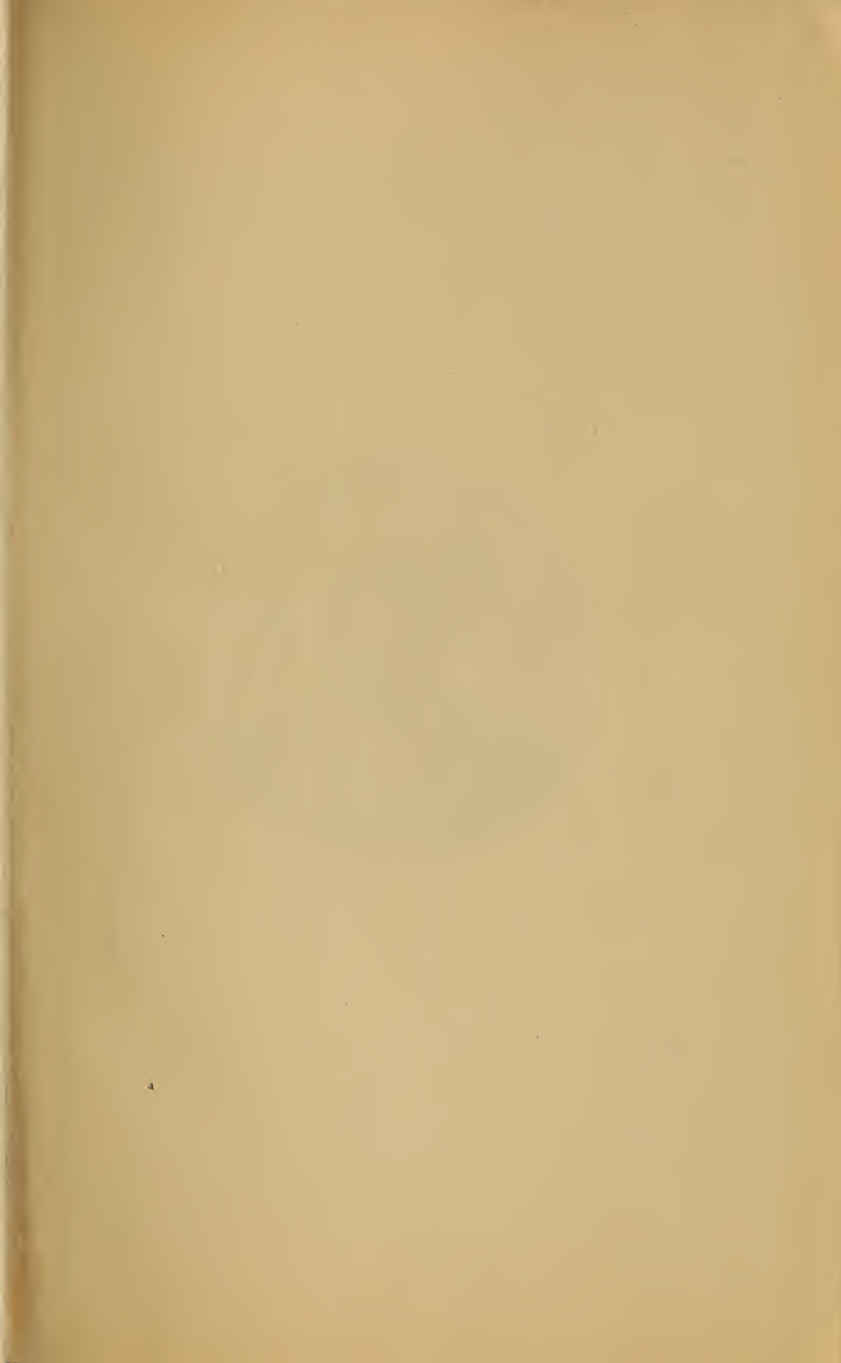
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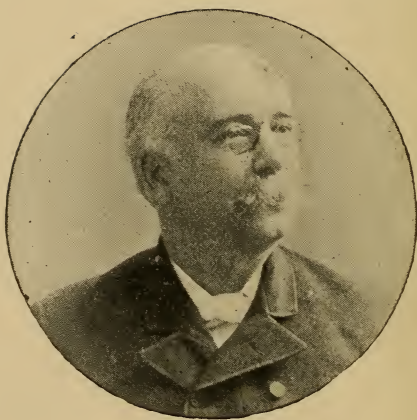
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CHARLES J. FOWLER.

Back to Pentecost

BY

CHARLES J. FOWLER

President of the National Association for the
Promotion of Holiness



"Where Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God; and, consequently, little addition to the society, and little life in the members of it. Therefore, if Jacob Rowell is grown faint, and says but little about it, do 'you supply his lack of service.'—*John Wesley*.



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To My Wife and Children

To whom my being afield has meant so much,
this little book is most affectionately
dedicated.

"As his part is that goeth down to the battle, so shall his part
be that tarrieth by the stuff; they shall part alike."—*King David*.

CHARLES J. FOWLER,

HAVERHILL, MASS.

JUNE 1st, 1900.

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BACK TO PENTECOST.

BACK

Why back? Because we have gotten away from Pentecost. This is not a pleasant suggestion; yet it is true. We need to face the facts that we may be bettered.

We mean by Pentecost what the New Testament means by it—what Methodism has always meant by it—we mean that work of grace one needs after his regeneration, and may have, and what is known in theology as

ENTIRE SANCTIFICATION.

From this state and standard the Church has to no little extent fallen and turned aside.

We do not mean the churches that have once held this doctrine and urged this experience have formally adopted new standards, that they have changed their statements *excathedra*, but

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we do mean this has been done virtually. Pentecost has been the inspiration of the true Church. There it had its birth. Without it our fathers never were fired and filled to accomplish the marvels of Christian history. Aggressive Christianity has meant tarrying in Jerusalem until "endued with power from on high."

It should be our fear, as it will be our failure, to depart from this divine idea. Pentecost is not having that emphasis in the present it has had in the past; it is not having that place in our thought, and in our teaching, and in our faith it had with the fathers; it is not too much to say that we are in danger of adopting

OTHER IDEALS

than the Pentecost. Here is no little peril. There is not a little danger that we may regard some thing, or some things sufficient, and retire this wondrous spiritual qualification upon which God conditions genuine Christian success.

We are in danger from the numerical ideal and the social. Numbers, hosts, as a mere denominational following avail nothing; indeed, the social status of the crowd is of little moment.

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A few of the right kind have always won, and always will; and the rest are but a promiscuous lot of camp-followers, having no purpose nor power.

Numbers do not determine genuine denominational character, nor do they secure genuine denominational conquest. If we can command people, many; if our churches are well attended and our Sunday-school rooms are filled; if the attention of the community is toward us and we are spoken of as "the Church here;" if the élite of the town are in our congregations, and the influential attend upon our ministry, it may be said that these things, though never to be ignored, do never evidence a successful ministry or membership; do not secure the ends for which the Church was given, nor for which Christ died.

Yet these things are sought as though they *were* ends—the ends to be secured. So we are saying that there is danger that this may become, practically, our ideal of our responsibility.

BURNING INCENSE

to statistics does not seem to propitiate the gods. Not that we should not seek the masses and in-

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deed the classes; but for no other purpose than to gather of every kind. Who of us has not been tempted to self-gratulation, when such popular ends as we have just enumerated have been secured, though there have been manifestly an absence of spiritual results?

The Church is a big thing and too big for the kind. It would be larger if it were smaller. Mere bulk is in the way. Probably few pastors but would have a better church if it were less in numbers. Nothing that a great church now needs as much as a *revival of subtraction*. And this is said in seriousness; not in playfulness. Unless we can raise the average of moral worth and spiritual power in our membership, it becomes a dangerous matter to add more. The likelihood is it will but swell the worthless majority rather than add to the worthy minority.

This is not to be construed as discouraging effort to get men saved and added to the Church, as it is said as a word of warning, and a word to stimulate us and our Israel to seek that spiritual affusion for ourselves and for them, which shall make the desert "rejoice and blossom as the rose."

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THE MONEY IDEAL

is another one of our perils. Seeking and securing people of wealth, while it has its advantages, has alarming disadvantages. John Wesley warned the early Methodists against a policy that would make "rich men a necessity" to us. The mission of the Church is world-wide and must ignore no class, hence includes the rich; but never for wealth's sake. To divide community into three classes—the low class, the high class and the great middle class—it will be seen that whatever the mission of the Church is theoretically, it practically is to the two last named and not to the first. Whatever we have been or done; whatever we should not or should do, we are not now giving attention to the low classes—the slums. Our attention is upon the other classes, with a special eye on the rich.

"Do not rich men oppress you?" Of all classes that endanger us, this is the class. We are not saying they are the most dangerous class to community and society as a whole, but the influence of the wealthy class is more dangerous to the Church and ministry than that of any other.

No class, likely, of the three we mention is

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so little evangelized. Mark you, we do not say so little churched. We hear it said: "It takes great grace to enable one to go down into the lowest places and present Christ." Yes, it does; but it takes more to go up into the high places and present Him. The one class is in a recognized sense below as to social scale, and the other is above. We contend that the average minister that tries it, finds this statement true. Is it as easy to rebuke sin in a rich man as in a poor man? Is it as easy to correct, to instruct, or even seek to encourage the rich as the poor? We pity the rich. As a class they are to be pitied. In their relation to the kingdom of heaven they have always been the

FARTHEST OFF.

"How hardly shall they that have riches enter into the kingdom of God." They are in our congregations and in our membership, and they have less done for them, in a spiritual way, than any other class there.

We are not saying they wish it so, but that it is so; we are not saying they may not be reached,

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but that they are not; we are not saying they put us off from them, we are saying we do not get hold of them in a spiritual way. So they are in peril.

We are seeking the rich and thus endanger ourselves and our people. Why seeking them? Manifestly not so much to save them as to *use* them; not so much to be a help to them as that they shall be a help to us. In what sense a help? Particularly in a temporal sense. And here is our peril. Which of two classes will exert the widest influence upon our congregations, the common laboring class, though worldly, or the wealthy class, who may be worldly? As preachers we are not in danger of being put into the vest-pocket of that humble mechanic in our official board, as we are in danger of being put into the pocket of that man of wealth.

The Church can no longer say, "Silver and gold have I none," for the Church is great numerically, and great financially; the Church has many millions, not only, but many millionaires.

It is striking what the term "rich" carries, as to its influence! How the rich are deferred to,

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and how they have their say, even though they do not put in their money. The very fact that they are rich seems to be enough for us to confer and defer, and cause the people to do them pleasure.

No class in the Church and congregation that do as little "according to their ability" as the rich. There are plenty of men in Methodism who could pay the missionary debt any day, and not feel it; but it is left for the humble offerers, in the main, to struggle with. How earnestly should we seek this poor-rich class to save them; how hastily should we find them that they may find Him; how lovingly should we press upon them the value of the true riches! God grant us to see their place and their peril! God give us their souls in preference to their shekels! God make us all things to all that we may by all means save some.

THE EDUCATION-IDEAL.

Let us, for the present, have the attention of our Methodist constituency. Methodism has upward of two hundred schools of high grade;

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schools ranging from the college-preparatory to the university. For this great educational opportunity we are and should be thankful. We are also to have in the capital city of our nation a great university, at the expense of ten millions of dollars. Under our own vine and fig-tree we propose to furnish that post-graduate education, equal to that given at the great university-centers of the old world.

While these are great opportunities of which great use can and will be made, it is at the same time something of a temptation which endangers us, and from which we have not entirely escaped.

Lest we prejudice some minds so they will receive with difficulty our farther suggestions, by our leaving an impression we do not favor education, or higher education, we stop to say we could not allow ourselves to be so construed. We are rather suggesting our danger of making intellectual equipment take the place of the Spirit's enduement; allowing educational furnishing to be a substitute for the Pentecost.

In not a few of our Conferences, it is an unwritten law, not to say a written one, that no

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young man can now be admitted who has not had the systematic training to be had in our colleges and theological seminaries.

That we have come to a time when greater care must be exercised in ministerial training than formerly; that certain conditions are present which demand a fuller intellectual furnishing in our ministry, generally, than in the past, none will presume to deny; but that only those who have such furnishing can longer find place in our pulpits is for us to pass serious judgment on all our history, put from us men who are capable of going to the front in all that makes for best service in the Church, and evidence that we have adopted an ideal that retires the spiritual furnishing as the essential, and brings to the front the secondary.

While, as a Church, we were university-born and have always had men amongst us trained abreast of their times, yet our wondrous conquests have been secured, by men whom God has naturally and supernaturally equipped—men who have made the best use of means providentially within reach, but who have never been what could be called educated men.

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WOE TO US

in our God-given mission—whatever mission others may think they have—woe to us when we are betrayed into this reversal of historic and divine order of things—retiring the spiritual and divine, as absolutely essential unto a discharge of our personal and denominational responsibility, and putting in its place the natural and the human.

A very distinguished educator in theological circles—a neighbor of ours in New England—recently delivered an address before a notable body in New York City on the “Minister *Demanded by the Times*.” He described such a minister as “the Christian gentleman, theologically educated, and a master of the art of speaking.”

Do we take in this remarkable utterance? Do we not have here what we are calling an *ideal*? Indeed, one of our great Church papers, mentioning this speech and with seeming approval, titles the address, “The Ideal Minister.”

To know and practice what belongs to polite society; to have acquaintance with theology; to be a master in speech, such as can be acquired

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as an art, is to be the minister the times demand; that is success!

If this matter were not serious, this prattling would be ludicrous. This distinguished professor belongs to a Christian denomination that ranks almost above all others, in having ministers of such qualifications. Their preachers are proverbially Christian gentlemen; they are always theologically educated; and, though the third term is difficult to define, they are masters of the art of speaking, if especially is meant by this latter term acquaintance with grammar and rhetoric and the principles of elocution. Mark! the Church this man represents is a Protestant Evangelical Church. Is such a Church called to save men? Let us see how a Church with such a ministry, to a great extent, as he describes, gets on in that business. In our own State of Massachusetts, in a late year, there were 140 of these churches that had *no additions whatever for that entire year*. The same year, throughout that denomination as a whole, there were over 3,000 churches that *did not add a member*.

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AGGRESSIVE EVANGELISM.

It may be said that this people do not represent the most aggressive form of evangelical faith. Grant this. But Methodism does. Methodism stands for nothing as much as it stands for salvation. It might almost be said it stands for this only. Here our record has been unprecedented. How have we had such a soul-saving service? By giving *attention to salvation*, surely, with a *determined purpose that nothing should take its place!*

John Wesley said: "Gaining knowledge is a good thing, but saving souls is a better." Our record to-day as to soul-saving is not enviable—it is not at all creditable to us as an agency of evangelism. Our showing in the few past years is not a little unsatisfactory to all serious people, and it certainly is humiliating to our denomination. Our gains in 1898 were less than *an average of two* for each itinerant preacher—only about *one and a quarter* for each of our churches. For the ministers of Methodism in that year *only about one each* was added to the Church, to reckon nothing whatever for the millions of members!

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But, oh! the showing of 1899. We are confronted with startling facts! Our gains for this last year on an average are *less than one for every three churches*.

How is this, relatively? What have we been doing in earlier years? From the organization of Methodism in 1766 to the Christmas Conference in 1784—eighteen years—we made a gain of 93-100 of 1 per member, which was practically 1 to 1, *i. e.*, for every member *one was added each year*; or in other words, *we doubled our membership each year for eighteen years*.

From 1784 for the next fifty years and to within the memory of people now living, we made an average gain yearly of 1 to 3; but in 1896 we gained *1 to 58*.

This was appalling. But see the figures for 1897 and we have gained in our American or home Methodism 14,384, *or 1 to about 187*. *One net gain* for 187 ministers and members! *187 of us to make an addition of 1!* But alas! for 1899 it takes *about 390 ministers and members to get one addition to the Methodist Church!*

Is this apostolic? Is this historic Methodism?

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Is this saving the world? Is this satisfactory to serious souls? How can this be explained except that the fire has died down or out upon our altars. No wonder the Bishops have sounded a note of alarm, *excathedra*, and called for a season of special prayer and fasting.

And, mark you, this is saying nothing about the *quality* of these additions. Every one knows that we are strongly tempted to add to our membership those we are convinced are not suitable candidates for Church-connection. The reasons are many, and we need not enumerate them. The fact is, we have fallen upon *Church-joining* times. To bring people *into the Church* seems to be an end, in many quarters. We Methodist preachers who are supposed to know how to save souls; who are supposed to know what travail of soul for lost men means; *we men* are allowing the modern, burdenless, spiritless, hold-up-the-hand and card-signing revival to be a substitute for our old-fashioned "protracted meeting," when the fathers and mothers wept and prayed till the heavens opened and God in power swept the place, when sinners were "struck under conviction," and cried for mercy

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until God came, and they knew salvation had come to their poor lost souls.

POOR APOLOGY.

It is a poor apology for our lack of spiritual conquests to fall back upon our general work in education, civic reforms and the like. This work, as we have been insisting, can never be the true and leading work of any Church of Christ. Is our work on the plane of the natural, merely? Is the work which can be done by those who even discard our spiritual religion, the work God calls the Church to do? Civic reforms can be promoted and conserved, and are, by men not religious, not to say pious. Is our work no higher than that? And much, very much, of that which passes with us as religious education does not demand nor have personal piety to carry it on. No, we all know our mission, though including all this, is higher and diviner—ours is a mission of salvation. For this, supernatural furnishing only will do! Who is sufficient for these things? That man only, who is Spirit-endowed, Spirit-led, and Spirit-sustained. A humble Salvation Army

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lass, who reads her native language with difficulty, and who does not know a noun from a verb, or an interrogation from an exclamation point, but who is full of sense and the Holy Ghost, is better fitted to do salvation work, which is the all important work committed to us, than is the best trained man in the whole Church who is destitute of this heavenly furnishing!

This furnishing has been ours! Our fathers shared in Pentecost—they tarried and were endowed “with power from on high.” Methodism has had high spiritual equipment. If we lose this, whatever else we may have, we are “a fallen people.” We shall be a hissing and a by-word!

No day in Methodist history, when, as to human attainments, have we had the ministry we now have. Our facilities are in advance of those of our fathers. Given the same, or larger spiritual endowment—and the larger is our privilege—and we can do what God, we believe, raised up this great Church to do, take this world for Christ. We cry in the ears of this Church of the millions, “Put on thy strength, O Zion.” Let the Church marshal, as she can, her con-

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quering battalions with the holy determination with which she is capable, and God will send her against the dark forces of sin with such a shock of battle as shall give the enemy to our Lord!

“Learning, nor great deeds, nor high moral, physical, or other qualities, of any self-originated or related influence on the human side will bring men to their best; he only is the true king who by his communion with God has received ‘power from on high.’ ”

This is Pentecost!



THE SECRET.

“And when He is come, He will reprove the world of sin and of righteousness, and of judgment.” John xvi: 8.

The Church is serious. Its genuine members are far from indifferent concerning duty and destiny.

Not only so, the Church deplors the presence of indifference in the individual or in the community, and hails with lively interest that which removes it and brings man to awakening relative to the things of God.

A TEST.

This is really a test of genuine discipleship. Not a little of profession and procession in religious matters carries no proof of real value. To belong to the Church is no test of discipleship. To attend its services, and share in them quite regularly, and even religiously, does not prove more than outward religiousness; for all may be done with no heart-love and life; but to

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be careful and prayerful concerning one's relation to God evidences a genuine heart-state.

To create seriousness in community is to effect their salvation. None can look at God's truth, *as truth*, and not tremble. The great verities of sin and righteousness, of heaven and hell, are too momentous to be passed by in carelessness when seen in their true meaning. None can see the nature of sin and its awful peril; none can have a vision of righteousness and its necessity; none can look into hell and have some appreciation of its eternal torments, and believe in the reality of heaven, with its glories, and be unmoved.

Such an awakening means salvation. Few such go on in sin. The peril is too real; the cost too great; the end too sure. Deeply awakened souls, as a rule, flee to Christ. You and I did. So do others.

Of course men *may* stave off conviction and resist all light; but few do. The awakening we are mentioning is too personal and powerful to brook either doubt or delay. Men yield to God, and *hurry* about it when moved as some of us were, and as God proposes to move men.

The Secret

THE SECRET.

The secret of this great awakening is in the words before us. "*He will reprove.*" A person, none other than God, the Holy Ghost. His personal and powerful ministry is directly brought before us. He will *reprove*. The word is strong. It points to both a very personal and powerful work. No one word just gives the meaning of the original. It means to *personally tell one his fault with convincing power and convict him*.

To remember *who* is to do this is to readily believe it can be done. "He," the Comforter, the Spirit of Truth, God. *He* will reprove. *Personality* is very emphatic. The pronoun (ekinos) means *that male person*.

I remember His powerful ministry of awakening in my own soul. One night, having retired, I was suddenly awakened as by some one in my room. I was seized by a sudden trembling, and a peculiar electric sensation passed over my entire body. I shook as with ague. What a sense of sin possessed me! I got from my bed and knelt in the darkness. Not to pray; I had not then decided to do that. But I soon did. That fearful revelation of sin hurried me to Christ.

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And what was it all? *The reproof by the Holy Ghost.* He told me of my sin! I soon saw clearly who had done all this. God in mercy searched me out.

THE SECRET OF THE SECRET.

This finding the world and awakening it is sharply conditioned. "*When He is come.*" How come? Come to whom? The connection makes it clear. Jesus says here: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." Unto *you*. Twice in this seventh verse He says "unto you." Then He says: "And when He is come [unto *you*] He will reprove the world."

There are two classess here. The "*you*"-class and the "*world*"-class—disciples, Christians, the Church upon the one hand, and the sinners, the lost, the world on the other. *When* He is come to the disciples, to the Church, *then* he will reach *the world*. The one conditions the other. Who fails to see this? Nothing could be plainer. There is then a Spirit-ministry to the Church,

The Secret

which must precede his great awakening-coming to the world!

And this coming to His people is not sovereign and unconditional—His work apart from theirs; it is rather gracious and conditional. Jesus, referring to this same coming, clearly conditions it upon the disciples *tarrying* until they “be endued with power from on high.” Luke says again that Jesus commanded them not to “depart from Jerusalem, but wait for the promise of the Father.” And this was not limited to them and to their times, for Luke says again: “The promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

FORCE.

That there is a coming to God's people *prior* to the Spirit's having an opportunity to awaken the outside world is most clear; what is it? What the force of this language, when He is come *to you*? A single verse more from Luke seems to make it all clear: “Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me, both in Jerusalem,

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and in all Judea, and in Samaria, and unto the uttermost part of the earth." Power. This is the key-word. "Ye shall receive *power*."

What is this? What power? Not power to make them genuine disciples. They were that already. John contrasts them with the world, and says *they* may receive the Comforter because they are loving Christ and keeping His commandments, but the *world* cannot receive Him. (John xiv: 15-17.) For this assured power was not unto genuine discipleship.

Neither was it power to give them *some* power. They already had some. And not a little. "He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease." Here was no little power, and *for years* prior to the coming of the "power" by the Comforter.

Do we say the power was "power for service?" That is a very *popular* idea, and the popular *idea* is a very mistaken one. If power for service, what service? Not preaching. Does He say, "and ye shall be *preachers* unto Me?" Preaching is most simple. One may pass for a popular and powerful preacher who is woefully

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deficient in a knowledge of the Gospel. There is preaching and preaching; preaching the Gospel and preaching *about* it. The latter may be done, and done well, with no knowledge whatever of the Gospel itself. One may be a petted and patted orator; one may be a polished and popular preacher, whose highest ministry is fluent and flattering discourse concerning truth. Manner and magnetism are not Gospel, however taking; discoursing, even truth, may be far from delivering a Spirit-suggested message.

CATCH MEN.

What must be thought, if not said, of us preachers, who are called to catch men, when in a term of years we get none? What must be thought when in a full year in a great denomination less communicants than half of the number of its ministers are added to the Church? *Less than one for every two preachers brought into God's fold, to make no mention whatever of its millions of membership.* Is it not charitable to fear we are betrayed into a preaching other than heralding the messages of God?

The American Church never had as many

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preachers, and as humanly well equipped ones as now; while there may have been a *few* greater names, never were there *so many* great ones. But ministerial results in salvation statistics are appalling!

No, this "power" is not for preaching in its popular meaning. That it is needed unto true preaching, and will be felt there is beyond question, but this is not its leading meaning. It is rather power unto *witnessing*—to witness for Christ. "Ye shall be witnesses unto Me."

This demands a *knowledge* of His mission. A personal knowing. None can be a witness from hearsay. One must *know*. What was the mission of Jesus? Salvation. Nothing less. "He shall save his people from their sins." From *sins*. What is salvation from "sins?" It is surely a forgiving all the past, the changing of one's moral attitude to sinning and an empowering one against the repetition of sins. Nothing less than this can be salvation from *sins*.

Suppose the thousands of American pulpits should thus witness unto Jesus Christ? Suppose the millions of membership in the general Church should thus proclaim salvation? What

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a transformation! What a stride toward the fullness of the better times!

Think of the Protestant ministers and the Protestant millions thus testifying! "Jesus saves me from sins. He blots out all my past, gives me a new nature, and keeps me from sinning." Ring *that* salvation the land through, and it would bring the masses to the cross, and a nation would "be born in a day."

FULLER MINISTRY.

But Jesus had a fuller ministry than salvation from sins, however great that is. He had a ministry of *baptism*. "He shall baptize you with the Holy Ghost." This spake He of the Spirit, which they that believe on Him should receive, for the Holy Ghost was not yet given; because that Jesus was not yet glorified. "Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear."

In this fuller ministry of Jesus bestowing the Holy Ghost upon Christian believers we have a farther deliverance from sin than salvation from

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sins. Here is a salvation from *sin*—from sin itself as a principle. Their hearts, at the Pentecost, said Peter, were *purified* by faith. And this, subjectively, is forever the meaning of Pentecost! And this is the “power” of the Holy Ghost giving one to thus know Christ. And this suggests another feature in the Pentecostal testimony—an absence of fear. How much we deplore is due to fear. How real to not a few of us is the Bible statement, “the fear of man bringeth a snare.” John says, “fear hath torment.” How true. We know it has. How we all have been tormented by it.

Perhaps no single expression of carnality has larger prominence in destroying the faith of the young Christian. One hardly starts out in religious exercises till the fearful influence of fear begins to assert itself. “If I do this I know to be right, what will they say? To be just what I feel I want to be and ought to be will make me so unlike my mates, what will they think?” And alas! how frequently the motives of fear prevail and slow-down the soul’s movements to a standstill!

To fear means failure. How frequently.

The Secret

Into what a pit of sin it plunged Peter; the taunt of the damsel without and the threat of fear within mastered all better intentions, and he denied his Master with an oath. How the masses have gone down under a like assault. The presence of this wily, wicked fear in one's soul perils all.

EXPLODES IT.

But it is more than equaled in this power. "Ye shall receive power." Here is an explosive that can shatter all fear. Fear is a stratum in the black mine of carnality, which has such prominent place in the Christian soul, but this "*power*" can explode into atoms the entire mine, and, like dust, before the strong wind, the breath of the infilling Spirit drives away. Power. The original is *dunamin*. The name of the powerful explosive compound "dynamite" comes from that term. Ye shall receive dynamite. Faith has no severe and prolonged exercise here. Faith gives intelligent consent to the Spirit's incoming, and *He* attends to the sudden and signal business of destroying all the presence of inward foes.

Now is there power for service. How Christ

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the Head of the Church wants service. How the leaders in the Church need it and demand it. The cry is "*ought.*" "We ought!" Yes, but where's the power? Deny the indwelling Holy Ghost, and we have no proper motive, motor, or momentum. Machinery without fire. Seeking and even demanding ends without means. Bricks without straw. Evangelical power for service is not electrifying the new man, ignoring the presence of the old, but *electrocuting* the old man, and thus reinforcing the new. The absence of the old man, giving the new man to exercise himself unhindered would in itself be an inestimable advantage; but this is not the divine plan. Amazing, but true! the Holy Ghost Himself takes up His abode in the cleansed soul. And *He* is the power. He directs; He inspires; He empowers. This is genuine power. This is true power for service.

ANYWHERE.

The Spirit destroys the carnal love of money, the love of ease, the love of place, the love of self, and inspires unto sacrifice of all for Christ. Does the Christ-cause need money and need

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men? Here it finds both. "Ye shall be witnesses unto Me . . . in Samaria and unto the uttermost part of the earth." Pentecost means the Spirit of Jesus, and that is missionary. The missionary Spirit is the martyr-spirit. "My martyrs," is the exact Greek. Pentecost never stops for blows or blocks; for threat or thrall; for friend or foe; for fire or famine, but welcomes the will of God anywhere and always. After the fire had touched the lips of the old-time seer, and his sin was purged with a supernatural naturalness, he answered the divine call: "Here am I; send me." He knew not what was wanted, nor where, but was ready.

God understands the *how* of things; He knows proper order; if power is needed it must come, in His order, by purity; if service, it must come by the destruction of the thing that hinders.

How Pentecost annihilates partitions. No middle wall between Jew and Greek, between Israel and Samaria. How impossible a ministry to "*Samaria*" before; how easy and delightful now. Surely the Gospel is for all. For all peoples the Christ died. The destruction of the selfish and the sinful within the breast of man gives

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room for the Christ-mind, and *that* reaches all since it died for all.

FIXED CONDITION.

This divine coming to the Church is the fixed condition to the reaching the world. *When He is come to you, He will reprove the world.* This the order. Nothing more fixed and unalterable. As Calvary was, in the divine economy, the fixed condition unto the world's redemption; as the return of the Christ to the Father was the fixed condition to the Spirit-dispensation—making the gift of Him possible—*so is the receiving of the Comforter upon the part of the Church, whereby they are fully sanctified, the fixed condition to the awakening and saving the world.*

Jesus is not simply saying that when the Holy Ghost comes to a preacher or a layman he will preach and pray, live and love as never before, which, of course, will be true, but is saying rather that His being received by them and the Church is God's order in order for the Spirit to have His chance to reach the world. *Between*

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the world's awakening and saving is the sanctification of the Church.

Does some one say: "Are the generous and gracious revivals of the past traceable to a compliance with this condition?" We answer: Yes, practically. While the Church often may have known little of this matter *by name*, there has been a complete compliance with all the will of God so far as known, which satisfies the demand of Christ, and which evidences that a fuller light would have been welcomed as well. This gave the Holy Spirit the opportunity we are seeking to emphasize.

HAVE YE RECEIVED THE HOLY GHOST?

It comes to be a matter of the utmost importance with every Christian whether he has received the Comforter. Not only by reason of his own personal Christian life, but his relation to the salvation of the world. For one to meet this condition so clearly laid down by Christ is to open up the Spirit's opportunity to save men by *that much*. Not to do this is, by that much, to close the door of salvation to a dying world!

So the humblest may help or hinder the

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saving of men. And will. What a privilege. What a responsibility. Does one want vindication in heralding the second work of grace through the gift of the Holy Ghost, whereby men are sanctified? Here it is, *in its relation to the salvation of this world*. Who then are the truest friends to God's kingdom? Who then are seeking to bring the world to the Christ by the direct route? Who then are the most interested "in sinners?" Those who urge the Christ-condition of the Church receiving the Comforter!



SIMON MAGUS.

THE UNCONVERTED IN THE CHURCH AND HOW TO
DETECT THEM.

Lesson.

Then Philip went down to the city of Samaria, and preached Christ unto them.

And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

And there was great joy in that city.

But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

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And to him they had regard, because that of long time he had bewitched them with sorceries.

But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

(For as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

Then laid they *their* hands on them, and they received the Holy Ghost.

And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money.

Saying, Give me also this power, that on

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whomsoever I lay hands, he may receive the Holy Ghost.

But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.—Acts viii: 5-24.

Simon was a genius. He was a success to a very eminent degree. He was celebrated among the early Christian writers as Simon Magus, or the Magician. He was probably educated in the classic schools of Alexandria. The best and earliest Church fathers give credit to Simon as the father of heretics. Justin Martyr, of the second century, himself a Samaritan, says that Simon went to the city of Rome in the time of

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Claudius, and gained such notoriety that he was worshipped as a god.

He was evidently a cunning trickster, an adapt fortune-teller, a skilled conjurer, a learned astrologer, a practiced clairvoyant, an experienced mesmerist, a trained ventriloquist, a proficient spiritist, a wonder in magical incantations, full of animal magnetism and infernal diabolism.

He claimed superhuman power. "This man is the great power of God." No wonder he had a following; he would have it anywhere. It would have been a wonder if the crowds had not given attention to him, for such wonder-works as his would claim attention in any city of the world.

But Simon comes in contact with genuine power in the ministry of Philip the Evangelist. Philip had success in his preaching—spiritual success—multitudes were interested, not only in his ministry and miracle-working, but many were graciously converted to God—"There was great joy in that city."

Philip gets Simon's following. Not because the people were fickle or foolish, but because they were *needy*.

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We used to think people's mad rush for pleasure and for the world's *new* thing was because they were getting such satisfaction from them; we now see it is because they are ever seeking satisfaction, and never finding it. So at Samaria. But in what Philip brought them they found what no world-power can give—they found rest of soul in the Gospel of Christ.

SIMON JOINED THE CHURCH.

It is said that "Simon himself believed also;" he was baptized and connected himself with the young Church. That he was not a genuine believer the whole lesson shows clearly. The statement relative to his believing is as a looker-on would report it, without knowing the true inwardness of the case; the whole account warrants our saying that the meaning is he *apparently* believed.

To what an extent he himself was deceived concerning his own experience, or to what an extent he was playing the hypocrite and deceiving others, we have no means of knowing; but we *do know that there transpired here with this young Church that which undeceived him con-*

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cerning himself, if he had been deceived, and completely undeceived the deceived Church concerning him.

This suggests our subtitle: "The Unconverted in the Church and How to Detect Them."

There are three ways of looking at the Church: To be supremely optimistic and regard the Church as at her best, or all right, and now the thing to do is to add to its communion all possible. Again, to be thoroughly pessimistic, and regard the Church as at her worst, or all wrong, and get out as soon as possible. The third, to be seriously an optimistic pessimist, regarding the Church as by no means all bad, neither all it should be and may be, but the best institution on earth, and the earth's true salt, with the constant employment of one's self to make the Church better! This we hold is the true position.

NEVER CONVERTED.

The actual condition of the Church in the judgment of an intelligent charity is, *masses of her members are now unconverted*. This is too evident to all situated to form an opinion to

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admit of denial. Not unfrequently it is said of this great class: "They never *were* converted; they got into the Church somehow, but never having known God."

This it is not our purpose to maintain or deny. The fact remains that *masses in the Protestant Christian Church give no evidence of being in a converted state, but give evidence to the contrary.*

This is an exceedingly harmful condition of things. It is a great harm to the individual and to the Church itself. The mission of the Church is that of salvation and conservation—saving men from sin and conserving the new life of righteousness. How impotent—how more than useless—are unsaved people in such a divine and holy mission! How can the blind lead the blind? How such in a Church utterly misrepresent her mind and her mission! How they stamp her very existence as meaningless and hypocritical!

And oh! how such individuals are endangered. Though they may know they never "met with a change," and so were never truly converted, they are likely to find shelter from awakening influences in the fact of belonging to the Church

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of Jesus Christ, and thus going to ruin from her communion! The truth that finds, and awakens, and rescues sinners outside, fails to reach them because they have false shelter in the fact of being in the Church.

How important to search out, if possible, these deluded ones. How needful, in every sense, that they be brought face to face with the facts. How essential to this end that the lines be plainly drawn.

God has a way. He always has had. The plan for making this discovery in this Christian dispensation is striking. It is His *permanent* method. All His former ways were temporary. See God's method of discovering the wicked in the Church by the temporary and occasional gift of "discerning of spirits." Peter, in his relation to Ananias and Sapphira had this power to at once detect the false, and did it to their eternal overthrow. This Spirit-gift in Peter was not a permanent one. Just a few years later, and this same Peter is in the presence of this Simon, in this young household of faith in Samaria, and Peter *does not discern* his condition, and not until what follows in this interesting and in-

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structive history does Peter make the discovery of Simon's true character.

God's permanent method of detecting the unconverted in the Church is by heralding the fullness of salvation through the Pentecost—by the

GIFT OF THE HOLY GHOST.

Notice its workings in the case before us. *It revealed Simon to himself.* Whatever he had or had not seen before concerning himself, it is all clear now. When the Holy Ghost came to the Church of which he was a member, the fuller light completely searched him out, and he cried, "pray ye to the Lord for me."

This clearly revealed him to Peter. Peter had not discovered Simon's true state; but when the Pentecost came and he saw Simon's attitude to it, he at once saw he was in the gall of bitterness and in the bond of iniquity. Pentecost showed Simon's unconverted state!

And it revealed him to the Church. What a peril to have a man like Simon in the Church, especially if his true character is not known. He was a man that was sure to get into a place of influence, if not *the* place of influence. His

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education, tact and forwardness were sure to admit him to prominence in the Church officary. A leader in Church affairs who was himself blind! What then but *the ditch* awaited them all?

Here is a terrible secret. How many, many Churches "are run" by just such men as Simon! What did Jesus say? "They shall both fall into the ditch." Why is the Church so generally in a most and confessedly deplorable state? They are simply in "the ditch."

The Church at Samaria was evidently deceived relative to Simon. If Peter was and Philip, surely they were. Again we affirm, how important that this man, who, though in the Church, but was yet in the gall of bitterness, should be shown up! And this Pentecost did it. Simon's attitude to this wondrous Spirit-affusion evidenced his being utterly ignorant of all spiritual things. "Give me this power." And he tried to *buy it* with money, of which he had plenty.

What did Simon want of the Holy Ghost? He wanted to *use* Him. He had lost his following, and had no hope of regaining it, save as he

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got this new power. He had lost his "rod." As Aaron's rod swallowed the rods of the magicians of Egypt, so the greater power of the supernatural, in the ministry of Peter and John in this Samaritan Church, totally eclipsed all the marvels of this eminent sorcerer. So he simply wanted *power*. He cared nothing for the Holy Ghost—had absolutely no appreciation whatever what he was asking, but he wanted *power*. He wanted to *use* power for his own sinful purposes.

Not seldom, we fear, is the desire for "power" in the Church and among certain Christian workers only a form of Simonëy.

How frequently people demand "power for service" who would not *take the gift of purity nor have it at any price!* They would like God to lend to them His power, that they might bring things to pass and have attention and mention, who have little or no use for the Spirit's fire-purgation. *Conquest* with them is the thing; not *character*.

Heralding the Gospel of the Holy Ghost; preaching the second work of the Pentecost; presenting the believer's privilege of heart purity by the fiery baptism, at once makes general and

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particular discoveries. It immediately shows where people are. It clearly determines their spiritual state.

All Christians want more of what they have. In the very nature of things this must be true. The grace in them is so precious, and so gracious, they can but desire and see the advantage of more. Should a professed Christian not desire larger measures of grace, would be a strange phenomenon indeed. It would simply declare the whole claim of Christianity a fraud, or that this man is deceived in thinking he has any true grace, or it would declare that what he now has is so undesirable that more of the same would increase his misery.

While, however, all want more, they may not consent to pay the price for more. It may mean to them the parting with that so dear to the carnal mind, or the taking up that so self-denying and crossing, that like the rich young ruler, they decline.

Just here all is lost. None can retain saving grace and consciously refuse to accept proffers of larger measures of grace. None can continue Christians and knowingly turn from the will of

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God. "If a man love Me he will keep My words." "He that hath My commandments and keepeth them he it is that loveth Me." "If ye keep My commandments ye shall abide in My love." "Ye are My friends if ye do whatsoever I command you."

We are not meaning to say that unless one sees as we do he is all wrong; that unless he is a seeker for the Pentecost when first he hears about it; that unless he has the fullest light, he hasn't any; but we do mean to say, that when the fuller light comes, if he has no appreciation of it whatever, or no desire for it, or choice of it, it reveals an unconverted and natural state!

One may be blinded by an unconscious prejudice; may be perverted in thought by perverse traditions; may be betrayed into present neglect by the cunning of the carnal mind; may be temporarily deceived by the devil, but, if one is in possession of the genuine grace of God, and leading a real Christian life, *the heart will win*. The Spirit will apply the faithful use of the word, and that soul will ere long seek and find the Pentecost. But, if on the other hand, the teaching of this wondrous truth and emphasis-

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ing this gracious privilege and crying need of the Pentecost finds one indifferent, or awakens only criticism and opposition, and this is the persistent attitude of the soul, *it reveals clearly the absence of all saving grace, notwithstanding all profession or activity!*

DIVIDES THE CHURCH.

It is not unfrequently said that heralding this truth—preaching the full salvation of the Pentecost—“divides the Church.” Let us say a most earnest thing just here. Do not misunderstand it, or misquote: *If the Church can be divided by preaching essential truth, it certainly ought to be!* But no! This preaching and teaching do not divide the Church; *they simply show the division that already exists!*

The prayer-meeting divided the Church long ago. The class-meeting and revival services set the few earnest and spiritual people by themselves long since. Preaching holiness, or the Pentecost, simply shows all these things clearly.

Pentecost divides the Church then *openly*—makes it to be seen; brings matters to the sur-

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face. See our lesson. Did the Pentecost in the Church at Samaria put Simon where he was? Did it place him in the "gall of bitterness and the bond of iniquity?" By no means. *It simply showed that he was there.* It made no division; it brought the real division to the surface.

Hence it divides the Church *helpfully*. It puts Simon in his true light, and thus protects the innocent and unsuspecting flock from the power of the wolf. So it divides *hopefully*. It gives poor Simon some chance to get saved. So long as he is blind to himself, or the Church is blind to his condition, there is no hope of its being bettered; but when the Pentecost comes, and the true facts are revealed, *then* Peter says: "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." It made missionary ground of him, and offered hope of his salvation.

Thus Pentecost makes the Church *pure!* It awakens and saves its unsaved members, and *thus* effects its purity, *or*, finding they have no part in this matter, and have nothing in common with the spiritual, true Church, they withdraw

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and go to their "own place," and *thus* is the purity of the Church effected.

REVIVAL OF SUBTRACTION NEEDED.

Just here is presented to the average mind a great embarrassment or temptation. We are naturally unwilling to *lose numbers*. But our best interests in the Church demand a loss of some of our Simons—some of our "big men." If they cannot be saved, which should be our first and earnest endeavor, then *let them go*. The injury in their remaining unsaved in the Church is too mutual and too marked to have them long continued. When the Pentecost comes to a Church, and its remaining is desired and cherished, these unsaved members will soon come to her altars as seekers of genuine grace or *they will go from her altars*. They will not long remain. There is too much light for their impaired vision. No need to urge their going; they'll go. Let them!

But just here we say again comes a test. A distinguished writer and preacher says: "More than half the strength of our preachers is exhausted in neutralizing the damaging influence

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of members who ought long ago to have been excommunicated. Why this neglect of discipline? Because it is disagreeable work, and would lessen the statistical report. We are living in an age when a revival of subtraction would be more beneficial to the Church than a revival of addition, for which it would be an excellent preparation.”

Discipline is delicate work, not to say dangerous. God has a simpler and surer way of discontinuing the unspiritual. It is by the Pentecost. To turn to an utterance by John the Baptist in Matthew is to find a striking passage. He says: “He shall baptize you with the Holy Ghost and with fire. Whose fan is in His hand and He will thoroughly purge His floor, and gather His wheat into the garner.” What is the “floor” but His visible Church? This is to be purged, or made clean. But how? *By the baptism with the Holy Ghost and with fire.* This separates the wheat from the chaff *and gets the chaff out of the floor!* So Pentecost purifies. How divine, how spiritual and yet how simple this method of ridding the Church of her unspiritual and unsavory elements.

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In a certain preachers' meeting time was devoted the first Monday of each month to reports from the pastors concerning their work. One brother said the last month had been the best in a long time. The president of the meeting said: "That is excellent; how many additions have you had, brother?" The brother replied: "Not any, sir; *but we have gotten rid of twenty-six.*"

This is not playful. This is downright soberness. This is a divine secret. This subtraction would soon mean addition. Let it come in God's order. That is by Pentecost.



THE SECOND CHANGE.

There was a Pentecost. There was a time when the Holy Ghost came upon certain people. This is simply an historic fact. Those upon whom the Spirit came were "disciples." The coming of the Spirit was not upon the general crowd in Jerusalem, but upon certain ones styled *disciples*, as against all others. We are not now saying these persons were anything other than merely *nominal* disciples—disciples in name—those who had come into the school of Christ and were his pupils; they certainly were this, not to say anything more.

The Pentecost, with these, formed a great crisis. It was a great epoch in this young Church, and effected a marvelous change. From this hour their works and their words were such as never before had been done or heard. From this time their miracle-power was such as they never had before known. The miracles as to their number and their nature, after the Pentecost, were far ahead of any with them in

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their past. And the change was as marked as to their *spiritual* force. Their revivalistic power was strikingly enhanced. From the hour of the Pentecost revivals attended their labors never before witnessed by them or by others.

Not only so, this change was *subjective*. It was a great *moral* crisis as well. It not only effected a change *without* them, it effected a change *within* them; it had to do not only with their *power*, but it had to do with their *persons*; it made a change truly as to their *conquest*, it also made a change as to their *character*. Peter forever settles that Pentecost effected a *moral* change when he says concerning this same event, "*purifying* their hearts by faith."

FIRST CHANGE?

What was this Pentecost-crisis? What was this moral change? We do not now ask what was it as to its *nature* so much, as what was it as to its *number*? Was this their *first* change, or had they had one before?

If we were to bring this question to the attention of the general Church, we should get a very uniform answer. The Church, very generally,

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would say: "It was not their first change; they had had one before."

Let us bring here the statements of two very distinguished men who represent not the same doctrinal wing of the Church. Dr. Buckley, of the *New York Christian Advocate*, had the following question sent him: "Were the apostles converted before the day of Pentecost? If not, why is it they were not, after following the Lord while on earth so long?" His answer was: "There is no reason to believe that the apostles were not converted in the ordinary sense before that time. Probably several of them were before they were ever called as apostles, perhaps all of them, but they were ignorant of the special gifts introduced under this dispensation. The devout Jews who died before the coming of Christ, or who never heard of Him while He was upon the earth, were converted as genuinely as John Wesley. The descent of the Holy Ghost, the peculiar manifestation of the Holy Comforter, did not occur according to the Scriptures until Christ was glorified."

The other to whom we refer is the eminent missionary and author, Andrew Murray. He

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says: "To the disciples the baptism of the Spirit was very distinctly *not* His first bestowal for regeneration."

The position of both these leaders in Zion is a representative one, probably just what the Church generally would be upon this question; that Pentecost was

NOT THE FIRST CHANGE.

But the Church may be wrong. The fact that great and good men believe a thing, or that it is in the creeds of the Church never can *settle* it. We forget often to remember this. Yet it is true. While all this is just what we desire these men to say, and the Church to believe, it still remains true that the question must not be *left* there.

It must be taken to a higher court for final decision. That court is God's Word. Here this question as to the *number* of this moral change must be settled. Whether great men and a greater Church are right in their opinion concerning the apostles before the Pentecost and after, must be determined by the Word of God.

Turning to the Scriptures we learn that prior to the Pentecost these apostles were called from

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secular to sacred pursuits. They were called from their fishing and their farming to be directly associated with Jesus Christ, which relation they held for years.

We find farther that they were *apostled*; they were sent forth by Him for spiritual and divine service.

And, furthermore, they served unto genuine purpose. Mark tells us that "they went out and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick and healed them."

Certainly we shall not declare that Jesus *could* not have called unregenerate men and associated them with Himself for three years and more; we shall not say He *could* not have sent, as His apostles, unconverted men to get others converted; we have no disposition to assert that He *could* not have caused these impenitent men to have wrought miracles. He *could* have done all this.

We remember that God caused that donkey upon which Baalim rode to talk, and talk intelligibly, if not intelligently. If God could make a long-eared animal talk, He could a short-eared.

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It is not a question with us then as to what God *could* do, as to what He *did* do. This much is certain. If Christ, the Head of the Church, called and commissioned unregenerate men to preach His Gospel and get others saved, the people have no reason to find fault if their next minister makes no claim whatever to ever having been converted! *For Christ set the example in sending unconverted men to the churches.*

REGENERATED MEN.

The disciples were genuinely converted, regenerated men prior to the Pentecost. See their commission. Christ said to them: "I send you forth as sheep in the midst of wolves." What are His "Sheep?" Are they impenitent, Godless, men? "But when," He says, "they deliver you up take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." Mark! He says the Spirit of *your Father*. Not only did they then have the highest type of inspiration known in the New Testament—the Spirit of God *directly* tell-

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ing them what to say—but this Spirit was the Spirit of *their Father*. This passage alone forever settles their genuine discipleship—that they were the children of God.

Jesus says to them: “I am the vine, ye are the branches.” In this figure we have *unity* and *vitality*. The branch and the vine are *one*; hence the *life* of the vine flows into the branch. He further says: “If the world hate you, ye know it hated Me before it hated you. If ye were of the world, the world would love his own; because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.” See how these statements clearly locate them as to their relation to Christ. *Not of the world*. So unworldly as to draw the *hatred* of the world. The world hates them for the *same reason* it hates Him—because they did not longer belong to *it*.

He farther says: “I pray for them; I pray not for the world, but for them which thou hast given Me; for they are Thine.” “The world” and these were surely two different classes here, or language means nothing. And two different *moral* classes; so that the prayer for their sanc-

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tification *had no adaptation to the world-class*. And farther He says: "I have given them Thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world." Not of the world *even as He is not!*

To divide mankind into two classes—those who belong to God and those who do not, where should Jesus be put? In which class? Mark: Just where *we* would put *Him*, *He puts them!*

John uses an expression which almost in so many words declares those disciples to have been born of God before the Pentecost. He says: "He came unto His own, and His own received Him not, but as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." All receiving Christ are born of God! Did these disciples receive Him or reject Him? When John the Baptist stood and pointed out the "Lamb of God" to his own disciples, saying, "He must increase, but I decrease" (expecting to lose his following), did they say: "We do not care for Him; we prefer you." No. They followed Jesus

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and sought out their friends also, saying: "We have found Him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph."

They then "*received Him.*" John says *as many* as received Him are born of God! These passages are sufficient surely to clearly show that these disciples were regenerated *before* the Pentecost.

NOT RESTORATION.

Then their *first* change was not the Pentecost. It *was* a change; but not the first. They had had one before. Neither was Pentecost a repetition of the first. Some one says: "Oh, certainly, they had had a change before Pentecost—were genuinely converted before then—but they had lapsed, they had backslidden; so when the Pentecost came, though it was a genuine moral change, and subsequent to their first one, it was no *second* one in the sense of an *addition to the first*. It was simply *restoration.*"

Certain words Jesus uttered fully and finally settle Pentecost to have been a second change and not a repetition of a former one. He says: "If ye love Me keep my commandments, and I

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will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of Truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you.” (John xiv: 15-17.)

Is one who loves Christ and keeps His commandments a genuine Christian? Of that there can be no question. Certainly such an one is a genuine Christian! Would we had no other kind of people in our churches! All pastors would gladly welcome such.

Notice: For *such*—those who love Him and keep His commandments—He was going to pray; and his prayer was that they might have *another* Comforter. He states that this Comforter is the Spirit of Truth. He then declares that the *world* (the unconverted) cannot receive Him, because they are utterly unacquainted with spiritual things, or see and know not the Spirit. But these disciples may have this other Comforter—the Spirit of Truth—since *they* know Him; He dwelleth with *them*, and shall be in them.

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That the coming of this Spirit of Truth is nothing other than the Pentecost is too clear to need even an affirmation. This was the privilege only for those for whom Christ was to pray and *this prayer was only for disciples*; not for the world. Pentecost then *was conditioned upon one being already a Christian*; it was not a restoration to a Christian state!

Pentecost was "the promise of the Father." Jesus had distinctly said: "I send the promise of My Father upon you." For this they were commanded to "tarry." They did and received this fulfillment of the promise. What was the promise of the Father? "And it shall come to pass afterward that I will pour out my Spirit upon all flesh." Was this it? Peter said at the Pentecost: "This is that which was spoken by the prophet Joel."

Pentecost was the promised "power." Ye shall receive power after that the Holy Ghost is come upon you." It was the power in the Person, God the Holy Ghost, and none other came upon them, and *filled* them, and *then* they had the promised *power*.

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THE FIRE.

Pentecost was the baptism with fire. "He," said John the Baptist, "shall baptize you with the Holy Ghost and fire."

Some find in this passage a proof-text for a "third blessing," they think. *And* fire they declare means something more than the baptism with the Holy Ghost. The *grammar* cannot be so pressed into service here. While "and" *may* mean something in addition, it does not *necessarily* mean that. The grammar says it may be used "in the body of a sentence, when a speaker means to dwell on particulars, in order that the hearer may duly appreciate what he says." This seems to be the exact use of this conjunction in the passage before us. "*And* fire" does not seem to mean that there is a baptism of fire *after* the baptism with the Holy Ghost, but that the *manifestation* of the Spirit's coming was *in* fire.

Fire, in the Scriptures, is frequently a symbol of the Divine person and power. In the experience of Moses we have this record: "And the angel of the Lord appeared unto him in a flame of fire out of the midst of the bush. . . . And Moses said, I will now turn aside, and see

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this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush." God appeared to Moses *in a flame of fire*. Fire, here is a symbol of the Divine presence.

In Isaiah the Spirit of God is called "the Spirit of *burning*." And *by* this Spirit of burning God is said to have purged (or cleansed) the blood of Jerusalem from Zion. In Hebrews God is called "a consuming fire."

The idea of *fire* connected with the Pentecost seems to be this idea of *consuming* something. There is no such thing as fire apart from *something a-fire*. None ever saw or heard of fire except in this sense, if, indeed, it is conceivable. Fire *must be* some substance *on fire*. There can be no fire in an engine save as coal, or wood, or something else is *a-fire*. The fire of hell (if it were material) is simply *something* there *on fire*. The Spirit of God comes into the soul as a fire, and He operates like fire, and the leading idea in the fire is *destruction*.

Hence, Pentecost was giving to the disciples a needed *purification*—their hearts were purified

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by faith. Here was the assured cleansing. Jesus had said: "Every branch that beareth fruit, He purgeth (cleanseth) it, that it may bring forth more fruit." This surely applied to these disciples; and at the Pentecost they were cleansed.

FAITH EPOCH.

Pentecost was a definite and sudden faith epoch. It was not a long-drawn-out affair. Luke says: "Suddenly." And it was not an accident. It was prepared for. Jesus had said "tarry until," and they did. They believed and obeyed. And the Spirit came.

The condition and result are the same now and ever. The promise is as general as is the need in human hearts. All Christians need the Holy Ghost, and all may have their definite Pentecost. "The promise is to you, and to your children, and to all that are afar off."

The first crisis—the first change of regeneration is real; so is this second crisis—this heart-cleansing through the Pentecost. Both are promised in the Word of God. One may be doubted as well as the other. Both are matters of experience, and are confessed over and over.

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Why then may not infidels doubt the fact of regeneration if Christians may the fact of sanctification? One is as clearly taught in God's Word as the other, and no more so, and as clearly confessed by the people of God. With what little reason then, or consistency, may we Christians deplore the unbelief of one who rejects all revelation and Christian testimony while *we* reject the second work of the Pentecost?

Twenty years and more ago two young students were rooming together attending an Ohio college. One was a Christian, and looking toward the ministry, and the other a skeptic, looking toward the law. The Christian young man was faithful to his room-mate in seeking to bring him to Christ. One of his repeated arguments, and strongest ones, was the fact that Christianity was proven by experience—it was a matter of personal knowledge.

He seemed to advance slowly, if at all, toward making the skeptic a Christian. The Christian was unacquainted with the experience of entire sanctification through the Pentecost. One day they were visited by a schoolmate, who was

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clearly in the grace of sanctification, and who was earnest in his efforts to bring other Christians into the same precious faith. Our Christian brother and his skeptical friend listened with interest to their caller's presentation of the doctrine and experience of holiness. But the Christian brother hedged and hesitated, and was quite inclined to turn from the whole subject, when his skeptical roommate said: "Charlie, is it not to be tested by experience? Is not *this* a matter of *knowledge*?"

He spoke better than he knew. It cured the hesitation of his roommate, who at once saw his inconsistent plight. If what he wished his friend to accept—the first work of regeneration—was, as he had argued, to be tested by experience, and he was unwilling to prove it, what about his own unwillingness to prove this matter of sanctification the same way!

In one of our New England pastorates at one time one of our honored and spiritual bishops spent a Sunday with our people. During his sermon he gave, in urging the matter of the Pentecost, the following: "Some years since in a Vermont town there was being enjoyed a gra-

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cious revival of religion. A lady of character and influence was devoting herself quite earnestly to personal work among the unsaved. While out in this blessed service one day she thought of a young lawyer in the town, of whom she knew something, though had never met him.

Her heart moved her to try and see him; and with not little hesitation she went to his office door and rapped. A voice said "Come in," and opening the door she saw a young man sitting in the center of the room by his desk. She hastily walked to his side, and declining a proffered seat, made known her errand. He quickly, though with intended courtesy, said, "Madam, are you not a Methodist?" And she replied, "Yes, sir." He said (so lawyer-like), "Do not you Methodists believe in sanctification?" She said, "Why—yes." "Excuse me, madam, are you sanctified?" And she embarrassingly said, "No," With a mixture of indignation and conviction, and enough of both to betray him now into discourtesy, he exclaimed, "Well, madam, I can't talk longer with you, *when you get what you ought to have you may come and exhort me.*" And he bowed her out.

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She was a good and sensible woman, and this awful thrust was felt. She went down the stairs from the lawyer's office deeply humiliated and convicted. She wisely determined to see no more persons about their souls until she had attended to her own case. She hastened home, and threw herself before God, confessing the situation, and prayed for *immediate* sanctification. Of course God *immediately* sanctified her. In a little, recovering from her overjoy, she started for the lawyer's office. She did not rap this time, but opened the door rather hurriedly, and found the young man buried so deep in evident meditation as not to notice her entrance. She hastened to his side, and said, "Esquire," and he, looking up into a beaming face with a sudden and genuine interest, caught every word, "*I've got it.*" The young man, evidently under deep conviction all the time, completely broke up and gave his heart to God. This is the divine order. This is just as Christ put it. He says in His last prayer that the believing upon the part of the world comes *after* the sanctification of the Church. And it *comes* then.

THE TWO BAPTISMS.

John the Baptist mentions two baptisms—with water and with the Holy Ghost. These are by two administrators—men and Jesus Christ. “I indeed have baptized you with water; but He shall baptize you with the Holy Ghost.”

There was one class of candidates—people. These were of two grades; those who had received John’s baptism and those who had, in addition, received Christ’s.

John intimately relates his baptism with that Christ administers. The one conditions the other. Only those who have the experience, for which water baptism stands, are candidates for the baptism with the Holy Ghost.

JOHN’S BAPTISM.

Who and what was John? What was his baptism in its meaning? The old-time prophet declared John’s ministry. “The voice of him that crieth in the wilderness, Prepare ye the way of

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the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken."

Eastern monarchs sent heralds before them, when about to make a journey, to prepare a suitable and comfortable highway; to clear away obstacles, make bridges over streams and valleys and level hills. This material figure is a strong description of the radical spiritual work accomplished by John's ministry. He *prepared* the way of the Lord. John was no mere herald; a mere announcer; he was a genuine *preparer*. As the work of the Christ was to be spiritual, only a spiritual work was its preparation. Of this the Scriptures are clear.

What was John's work of preparation? Salvation. A genuine heart-experience of salvation from sin. Mark says: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Remission, or

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pardon of sins. This John's preaching secured. What experience is more real than this?

Luke says: "And thou child shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God; . . . to guide our feet into the way of peace."

Note this instructive and conclusive utterance: (a) John prepared the Lord's ways. (b) This preparation was giving the people a *knowledge of salvation*. (c) This salvation was the remission of sins. (d) Thus were they guided into the way of peace. (e) And all by the tender mercy of God.

Surely no stronger language could be used to show the genuineness of the spiritual ministry of John the Baptist.

What language could be used to show one understood the plan of salvation, than John the Baptist uses in John iii: 36, when he says: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

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Can one read such as this and think John simply did a *reformatory* work, like the man "turning over a new leaf?"

No, John cast up a "highway." Isaiah farther said: "And an highway shall be there, and a way, and it shall be called the way of holiness." An highway *and a way*, and "*it* shall be called the way of holiness." What called the way of holiness? The "*way*," not the *highway*! A way *in* a highway! John cast up the highway in bringing people to remission of sins, and Jesus comes with a fuller salvation—the way of holiness.

Then John's baptism was a genuine Christian experience—a real regeneration—a knowledge of salvation, which prepared and always precedes

CHRIST'S BAPTISM.

By Christ's baptism we do not mean His water baptism in the Jordan, but that baptism *He administers*—the baptism with the Holy Ghost. *This* is His baptism! What is it?

It is *not* extraordinary *manifestations* and *ministries*. If minds may be disabused of this

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error, not a little advance will have been made toward the truth. The *chiefest* thing in God's realm is not the spectacular—that outward and showy; but the spiritual. The highest place is the lowest. To get up in God's kingdom is to go down. Some of the disciples asked for the highest place. Jesus said to them: "Whosoever will be great among you, shall be your minister (one who ministers—a servant), and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

What a revelation is this! And what a *revolution* an appreciation and an application of this Christly teaching would effect! How it would fundamentally change the whole order of things! *Reigning less than serving!*

This being true, men are going to *see* its truth. It is simply a question of *when*. And how this seeing will cause a revulsion of the entire being; how this fact will even precipitate one into a downright hatred of the past which has so deceived and destroyed. Oh, how poor will *position* seem!

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One of our American citizens was a member of the United States Senate. While holding this responsible and generally enviable position, he was genuinely converted to God, under the ministry of a distinguished Methodist preacher, who was at that time chaplain of the Senate.

This Senator resigned his seat and returned to his home, with the avowed purpose to give up all politics and his law profession and enter the Methodist ministry.

His political friends hearing of it and fearing the effect upon their party which the withdrawal of this popular and promising man would have, they sought to dissuade him from this course. But for quite a while he refused their suggestions, evidently determined to remain out of politics. He declined to be the Governor of his State; refused to re-enter the Senate; rejected a proffered seat in Polk's cabinet, and the office of Attorney-General, but alas! yielded to the proffer of the highest office in the gift of the nation, and was elected to the Presidency in 18—. After his term expired, *he expired*, as to all publicity and popularity, lived for a few years in a manner unbecoming the commonest

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man, and died, it is to be feared, in great darkness.

Oh, what a revelation this teaching of the Christ has brought to this poor soul! And what it will bring to so many! The chiefest place *not* the positions of the world!

“John the Baptist never wrote a book, never had any public office, never founded any Church. He was not a rich man, commanded no armies, made no conquests. He healed no one, and wrought no miracles. He was not even a cultured man; for he had no especial education. No one addressed him by any title, nor was he descended from any illustrious family. In fact, he had absolutely nothing of wordly value to distinguish him above his fellow-men. Yet in the face of all this, Jesus the Christ exalts him above all the great men who were born before him.”

How striking that Jesus never mentioned any of the world's great men with praise. There were great men, and some of the world's greatest before His time, and some very near His time—just before Him. The world has seen no greater names among poets, scholars, soldiers, orators,

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statesmen and multi-millionaires than Horace, Solon, Alexander, Demosthenes, Cæsar and Cræsus.

Does it seem strange? Yet He never mentioned the names of the world's great, which are household names, their greatness was so world-renowned. What does this suggest? That *greatness* with men is *littleness* with God; that what is sometimes accorded the homage of mankind is not worthy the mentioning by God.

CHARACTER NOT CONQUEST.

With God supreme achievement is *personal* and not *relative*. God cares more for one's *character* than for one's *conquest*! This would seem to be a new truth to not a few inside the Church, as well as to most all outside. *Character* seems to be seldom sought; but *conquest* always. This is the human order. Achievement first. The "seventy" had achievement. They returned "with joy" to mention it. And they had *genuine* success—real conquest—for devils were subject unto them through the name of Jesus. They expected the Master to be gratified

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as they recounted their successes: "Lord, even the devils are subject unto us through thy name." He *was* gratified. He must have been. But not at their *view* of things. They got things out of their proper *order*. What was the proper order? Hear Him: "I give you power; I give you great power." Ye shall "tread on serpents and scorpions," and ye have power "over all the power of the enemy; and nothing shall by any means hurt you." What *could* be a greater occasion of joy than to have *all* the power of the enemy under one's feet? Something. Something *can* be of greater value to one. We may be illy prepared for such a statement; but it is true, for He says farther to these: "Notwithstanding in this rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven."

There is then something of greater moment than outward *exploit*, and it is inner *experience*. Character is above all. This is the supreme ground of rejoicing. In the centuries long gone Solomon had said: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

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To be *good*, better than to be *great*! To be inwardly and personally *pious*, of greater moment than to be outwardly and personally *powerful*! To keep the citadel of the soul, of greater importance than to take the citadel of a city!

How difficult is this lesson. How seldom learned. How few seem to have much of any appreciation of this truth. How seldom do we find people emphasizing *being* above *doing*; but how often taking the "city" takes all precedence of ruling one's spirit, and seeking to be "mighty," above seeking to be rid of "anger."

This being *true*, and God having a special baptism for his people, by which they are given *power*, what would be the primary object of this? Certainly *subjective*; power to be *good*, rather than *great*; power to effect *character* above effecting conquest.

This, we should insist, is fully in harmony with the desires and demands of good souls. Good people and those *determined* to be good, would be poorly satisfied with personal power, at the expense of personal purity. Were this not true it would evidence a very selfish and sinful motive dominating the choice and character,

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NOTORIETY.

Efficiency is seldom disassociated from notoriety. With most people genuine spiritual power means general *prominence*: real success is supposed to be outward and showy. But nothing could be farther from the truth. God's gifts and grace do not necessarily, or generally, change one's calling—do not alter their life-work, as to its kind. Is a man a farmer, or a mechanic, or a merchant? Is a woman a teacher, or a mill-operative, or a housewife? The baptism of the Holy Ghost, or the gift of power, does not necessarily turn them to preaching, or make them foreign missionaries, or even send them to the slums as rescue workers. What does it do? *It enables them to serve God in their corner and calling, and glorify Him by walking there in holiness and righteousness.*

That preaching is easier than practice has become a proverb. Lip-service is often easier than life-service. Not that *practice* is too difficult to be realized, or *life-service* too severe to be rendered, but that the other may be done with a less demand upon grace.

Then it follows that what sometimes gets the

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attention of community, and passes for great Christian achievement—taking the city—may be the result of native gift, acquired tact, wide experience, rather than great grace. Not a little of *noticed* labor has less of the divine element than much that is *unnoticed*. Hence a wife and mother in limited circumstances, seeking to train her children in the fear of God, and so manage by self-denial and economy to enable her husband and herself make the “limited means do,” and does all in the quiet, uncomplaining and cheerful spirit of holiness, *may evidence larger grace and more genuine success in God’s eye, than some flaming preacher who attracts crowds—and whose praises are on all lips.*

That a professed Christian seeks power, does not evidence great light or grace. *Power* may be wrongly spelled. P-r-o-m-i-n-e-n-c-e would spell it better. Not a few want power *for* prominence! The lower the *grace* the stronger may be the demand for *power*. Simon wanted power, and wanted it enough to part with values for it; but what was his motive? Be careful of motives in seeking power! “Everybody wants power; few want God,” says Daniel Steele.

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PHENOMENA.

How the *sights* and *sounds* that attended the historic Pentecost, get to the front in people's thinking; how they seem to become essential. What effect it has upon seekers of the Pentecost. How some cannot be satisfied without them, and others fear to seek for fear of them.

A prominent and wealthy lady was at our altar, during one of our pastorates as a seeker of holiness. Near her was a brother in black, who was a common day-laborer. This lady could not seem to find, to her satisfaction, the grace she was seeking. All of a sudden this colored brother jumped to his feet and shouted, "I've got it." The service was hardly over when this cultured lady hurried to us and said: "What that colored man got is just what I want." She demanded a striking *manifestation*. It was sometime before she could be made to see that outward phenomena was no *essential* part of Pentecost.

Others hesitate to seek for *fear* of the manifestations. They do not want to jump and clap their hands and appear unusual. What one deemed desirable the other regards undesirable,

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but *both* think essential—that without outward manifestation there can be no genuine Pentecost.

Phenomena should never be emphasized. The attitude of a seeker should be, blessed Spirit come! Come now and come as Thou choosest. If quietly, come; if by demonstration, come; but come!

If the phenomena—the outward manifestation—were essential to a genuine Pentecost it would always be present. In New Testament instances it was not always. Who shall say that the coming of the Spirit upon the disciples in Samaria was not as genuine as his coming at the historic Pentecost? Cornelius and his military household received a real Pentecost, though much of the first phenomena was absent.

The power to speak is permanent. The physical miracles of the many tongues, was but a type of the *new tongue* given to all peoples, who have their personal Pentecost. “The wonderful works of God” wrought in the human soul, the Holy Ghost gives power to declare. The baptism Christ administers, gives a new knowledge of salvation and a fire-tipped tongue to declare it,

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II.

POWER FOR SERVICE.

Christ's baptism is not mere "power for service." That it does equip, and as nothing else does, for genuine Christian service is most certain, but it is not merely nor primarily this. What a huge error is the current idea, that the baptism with the Holy Ghost is solely power for service! But in this instruction and insistence there is a very important recognition and confession, viz., *that there is a special empowering needed subsequent to regeneration, that regeneration does not give, and this is the Pentecost.*

There are two classes of Christian teachers who insist upon Pentecost being a definite and sudden epoch *after* regeneration—a genuine "second blessing;" but they differ widely as to the *meaning* of Pentecost. Here before us are two books from these teachers, one of which has the title, "Baptism with the Holy Spirit."

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The author is Prof. R. S. Torrey, the head of the Moody Institute, of Chicago.

As the title would suggest, this book emphasizes the Pentecost, and in some respects is a book of value; but its position as to the *meaning* of the Pentecost is exceedingly faulty. So the book may more easily mislead by having so good a title.

Mr. Torrey says: “*The baptism with the Holy Spirit is a work of the Holy Spirit separate and distinct from His regenerating work.*” To be regenerated by the Holy Spirit is one thing; to be baptized with the Holy Spirit is something different, something further. This is evident from Acts i: 5. There Jesus said: ‘Ye shall be baptized with the Holy Ghost *not many days hence.*’ They were not then as yet ‘baptized with the Holy Ghost.’ But they were *already* regenerated. Jesus himself had already pronounced them so. . . . The apostles, excepting Judas Iscariot, were then already regenerate men, but they were not yet “baptized with the Holy Ghost.”

“From this it is evident that regeneration is one thing, and that the baptism with the Holy

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Spirit is something different, something further. One can be regenerated and still not yet be baptized with the Holy Ghost. . . . In other words, the Baptism with the Holy Spirit is something distinct from and beyond His regenerating work. Not every regenerate man has the baptism with the Holy Spirit, though, as we shall see later, every regenerate man may have this baptism. If a man has experienced the regenerating work of the Holy Spirit he is a saved man, but he is not fitted for service until in addition to this he has received the baptism with the Holy Spirit."

. . . "The baptism with the Holy Spirit is not for the purpose of cleansing from sin, but for the purpose of empowering for service. There is a line of teaching, put forward by a very earnest but mistaken body of people, that has brought the whole doctrine of the baptism with the Holy Spirit into disrepute. It runs this way. First proposition: There is a further experience (or second blessing) after regeneration; namely, the baptism with the Holy Spirit. This proposition is true, and can be easily proven from the Bible. Second proposition: This bap-

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tism with the Holy Spirit can be instantaneously received. This proposition is also true, and can be easily proven from the Bible. Third proposition: This baptism with the Holy Spirit is the eradication of the sinful nature. This proposition is untrue. Not a line of Scripture can be adduced to show that the baptism with the Holy Spirit is the eradication of the sinful nature. The conclusion drawn from these three propositions, two true and one false, is necessarily false. The baptism with the Holy Spirit is not for the purpose of cleansing from sin, but for the purpose of empowering for service. It is indeed the work of the Holy Spirit to cleanse from sin. Further than this there is a work of the Holy Spirit where the believer is strengthened with might in the inner man; that Christ may dwell in his heart by faith; that he might be filled unto all the fullness of God. (Eph. iii: 16-19, R. V.)”

“There is a work of the Holy Spirit of such a character that the believer is made free from the law of sin and death (Romans viii: 2), and though the Spirit does mortify (put to death the deeds of the body) (Romans viii: 13), it is our

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privilege to so walk daily and hourly in the power of the Spirit that the carnal nature is kept in the place of death. But this is not the baptism with the Spirit, neither is it the *eradication* of the sinful nature. It is not something done once for all, it is something that must be momentarily maintained. 'Walk in the Spirit and ye shall not fulfill the lust of the flesh.' (Gal. v:16.) While insisting that the baptism with the Spirit is primarily for the purpose of empowering for service, it should be added that the baptism is accomplished by a great moral uplift. (See Acts ii: 44-46; iv: 31-35.) This is necessarily so, from the steps one must take to obtain this blessing."

MOODY SCHOOL.

The question is not seldom asked: "What *does* the Moody class of evangelists teach, anyway, concerning holiness? Are they straight on holiness or not?" Here, in Prof. Torrey, we have it in plain English. He means to be understood. He speaks for that purpose. What has he said?

1. There is a second work of grace, or a "second blessing."

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2. This is the baptism with the Holy Spirit.

3. This baptism is not regeneration, but something later and fuller.

4. This is for all Christians. All do not have it, but all may.

5. This is not for cleansing from sin.

6. He directly assails that "earnest but mistaken body of people" who say it is.

7. He declares that "not a line of Scripture can be adduced" to show that this is for cleansing, or for the "eradication of the sinful nature."

8. He repeatedly declares that the baptism with the Spirit is for service—"empowering for service," *and not for cleansing*.

Before me is another book representing a different class of teachers relative to this question. It is by a prominent man in the holiness ranks (lately gone to his reward), and one of the "earnest but mistaken body of people," as Mr. Torrey designates them. The book has the title: "The Pentecostal Baptism," by S. A. Keen, D.D. The book says: "Let us notice some of the characteristics of the cleansing this pentecostal baptism accomplishes.

1. *It is fundamental*. If we might speak in

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order of time, we would say that the first thing that the baptism with the Holy Ghost does is to cleanse the heart. This is its primal work. "I will sprinkle clean water upon you, and ye shall be clean." The gift of the Holy Ghost is first of all purifying. Peter affirms in Acts xv: 8, 9, that this gift, bestowed upon the apostles and on the household of Cornelius was in both cases cleansing in its effect. The cleansing is not antecedent to, but co-incident with, the indwelling of the Holy Ghost as its source.

We are more particular to note this, for we find some writing and speaking as if the sanctification of the Spirit and the filling of the Holy Ghost were different things, in effect making the indwelling of the Spirit a third blessing. Whereas cleansing, like renewing and empowering, is a result of the personal incoming of the Holy Ghost to the soul of the believer. He Himself is the "*clean water*" that cleanses. He is the "*refining fire*" that sanctifies the whole. It is the more important to know that the baptism with the Holy Ghost is a cleansing power; for there is a teaching quite current just now which disclaims any purifying efficacy in the gift of

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the Holy Ghost, and regards it exclusively as a spiritually empowering presence. Hence, we hear much of the "baptism of power," and the "baptism for work," "power for service," and the like. The gift of the Holy Ghost is all this when received; but this first of all by cleansing the heart, that it may be a vessel unto honor prepared for the Master's use.

2. *It is complete.* Whatever degree of cleansing is effected by the birth of the Spirit, it is initial and partial, not final nor consummate. The baptism with the Holy Ghost consummates, finishes the work of cleansing. The completeness of the cleansing, which the indwelling of the Spirit effects, is forcibly taught in the text above by the significant language used. The repetition of the adjective "clean" means perfectly clean. It is an idiom of the original Hebrew, that when a word of the same kind, such as a noun, verb, or adjective is repeated in the same construction, it expresses the idea of completeness; so that the force of the text is, "cleansing, I will cleanse you," or "ye shall be thoroughly clean." Then the little word "all" is what grammarians designate the final all,

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which means the last, the end, conveying the idea of finished—the last touch. When the baptism with the Holy Ghost is come, it cleanses to the finishing—the being rid of all filthiness and all idols. The baptism with the Holy Ghost and fire electrocutes the old man sin by a lightning stroke that leaves not a vestige or a taint of his uncleanness in the soul. The scope of the cleansing is as noteworthy as the extent of its not only all, but all in every direction—"all idols, all filthiness." The Apostle Paul puts it into this concrete form: "From all filthiness of the *flesh* and Spirit."

There is real power *not* Pentecostal. Apart from and prior to the Pentecost, or the baptism with the Holy Ghost, the disciples had genuine power. This seems to be forgotten, and by not a few who see in the gift of the Spirit at the Pentecost nothing but power for service, or see that chiefly. *Before* Pentecost there was and is genuine power! If we remember the original commission given to the apostles of our Lord we see this. It is distinctly said that "He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all

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manner of disease.” And this power was not a little used by them, for Mark says: “And they went out, and preached that men should repent, and they cast out many devils, and anointed with oil many that were sick, and healed them.”

This same power was given unto the larger company of Christ’s workers—“the seventy”—who later returned declaring that even devils were subject unto them.

So here was a genuine power had and handled *before* the Pentecost. Pentecost was an added power. To these who already had the power granted in the first commission, Jesus said: “Ye shall receive power, after that the Holy Ghost is come upon you.” So there was a double gift of power—that *before* the baptism with the Holy Ghost and that which came *then*.

And that which was given them *before* Pentecost was *particularly power for service*—power to *cast out* unclean spirits and to *heal all manner of sickness and all manner of diseases*. It was also power to proclaim the kingdom at hand, to cleanse lepers, and even raise the dead. Was not this power? Was this not a genuine and generous power? If large emphasis is to be

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placed on "*power for service*," why not get proof-texts here? and *before* the Pentecost! But real power does not imply great grace. These very apostles are in evidence here. They seemed to have, in many respects, generous degrees of power, but were wanting in corresponding measures of grace, though they certainly had some.

If we turn to Paul's first letter to the Corinthians we find the gifts of the Spirit very generally and generously in that Church. There were the gifts of wisdom, knowledge, faith; gifts of healing, miracles, prophecy, tongues and such like, but these Corinthians were not conspicuous for *grace*, though they certainly had some.

It would seem reasonable then to infer, if we were left without positive statement concerning it, that if there is an added gift of power *it would be to supply their lack*, which was a lack of *grace*, or a lack of a knowledge of Christ's fuller salvation! Their power *to do* was more prominent than their power *to be*. Their miracle *conquest* was more pronounced than was their moral *character*. They needed then the power of *grace* more than the power of *greatness*! And *this* was what came to them when the

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power of Pentecost came—power to *testify* for Christ everywhere and always. This demands *knowledge* of Christ, and this is *spiritual*. Jesus is primarily *not* a devil-driver, nor a disease-destroyer, nor a miracle-manager, *but a Saviour!* The highest power He bestows is power unto salvation! Paul said the Gospel was the power of God “*unto salvation.*” Indeed Paul suggests that the supreme power of the Gospel is seen not in outward *doing*, but in inward *being*—not in human *conquest*, but in human *character*, when he says: “Strengthened with all might, according to His glorious power, unto all patience and long suffering with joyfulness.” All *patience* and *long suffering* the great exhibition of *Divine power!*

FINAL APPEAL.

As we have seen, there is striking disagreement among good and intelligent men as to the *import* of Pentecost—what it does do for one. Why this disagreement? For both claim the Pentecost, and both claim different subjective results—that it does *not* cleanse the heart from sinfulness and that it *does*. Both then can

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judge from experience; and both *declare* their experience—one says, “it does *not* cleanse me;” the other says, “it *does* cleanse me.” It certainly cannot do both—one cannot have the baptism with the Holy Ghost and *not* have cleansing with it, and the other have it *with* the cleansing. That would be confusion indeed.

Experience then cannot *settle* the question. It may in certain instances settle it with the individual as to what it is *to him*, and even when it ought not to so settle it; and it may not with another, when it should. For instance: If one has received what he calls the baptism with the Holy Ghost, and does not find the “remains of sin” gone, he may conclude, from his own experience, that that baptism does *not* eradicate the old sin-nature, and thus conclude because he interprets the doctrine *by* his experience, which he should not do. On the other hand, one may have the genuine baptism with the Spirit, and therefore find all the old sin-principle gone, but who may wrongly interpret the doctrine, because of such declarations as Prof. Torrey makes, and thus lose his hold on the Spirit for himself, and thus lose his experience of cleansing; when

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he should have said, that "this baptism removes all carnality, not primarily because it has for me, but because God's Word declares it does, and it is true in my case." The final appeal with him is to God's own Word, and his experience interpreted by it.

As valuable as *experience* is, it is not the final court of appeal. It would prove too much sometimes. Here, for instance, is a person who says: "I prayed to God to forgive my sins, and give me a new heart. He did it, and I am enabled to rejoice in this new life." But another says: "I asked God to forgive *my* sins, and I have never felt any change, and have no evidence that God hears and answers prayer." If final appeal relative to this matter is *experience*, we would be left in poor plight, for the experience of one is directly opposite that of the other.

The final appeal is *God's written Word*. What does *it* say as to God hearing and answering prayer for forgiveness of sins? God does not say He will forgive sins because one has claimed to have his sins forgiven, but one has his sins forgiven because God's Word so declares. *It* is the court of final appeal. Therefore, the

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man who was not heard, was not, not because God does not hear, but for some reason *in himself*.

This same holds concerning the two classes of people relative to the question of the baptism with the Holy Ghost. What does God say? Not now what has man experienced or has not experienced, *but what does God's written Word declare?* We are not to bow before Prof. Torrey's experience or teaching relative to this matter as being the best or last thing, nor to that of Dr. Keen, *but* bow before God's word! If Prof. Torrey sought the baptism with the Spirit as "power for service," and got a real blessing from God, but did *not* get "heart cleansing," then he did not get the baptism with the Spirit, or the baptism with the Spirit is not heart cleansing. If Dr. Keen sought the baptism with the Holy Ghost for heart cleansing, and got it, as he thinks, either he is mistaken, or the baptism with the Spirit cleanses the heart. Both these Christian ministers cannot be right!

GOD'S WORD.

How shall it be determined? By God's own Word. There is no question with these brethren

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as to the disciples being genuinely regenerated *before* the baptism which came to them—both teach they were, and they agree, that the baptism with the Spirit was a definite work after their regeneration. What this baptism was to them the Word of God must settle.

In John xvii we have the Lord's prayer for the disciples, the night before the crucifixion. In this prayer He clearly recognizes that they are genuinely regenerate Christians, for He says that God gave them to Him "*out of the world;*" He says they received His words, and that they knew "*surely*" that He came from God, and that God sent Him; He prays for them in contradistinction from "*the world;*" He declares that these disciples are not of the world, even as He is not, and because they are not, the world hates them; He then prays for them, and for what? Surely not for what they have already! His burden was for their *sanctification*. "Sanctify them." If language means anything, they were *not* sanctified in the sense Jesus here uses the term. If to be sanctified is to be *separated* from the world, or *consecrated* to Christian service, as certain insist is all it means, it is

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strange language, for they *were all this already*. For them to have this prayer answered in their behalf was surely to get a sanctification in advance of that of separation or consecration. This much is clear. Sanctification is *purification* as well, or making *holy*. He seems then to be praying for holiness, or for heart cleansing. How was this to be effected? In Luke xxiv it is said that they were to have the promise of the Father bestowed upon them and should "tarry in the city of Jerusalem until endued with power from on high." This was the baptism with the Holy Ghost. Luke farther says (Acts i: 5, 8), "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. But ye shall receive power after that the Holy Ghost is come upon you." Farther he says (ii: 1, 4), "And when the day of Pentecost was fully come, they were all with one accord in one place. And they were all filled with the Holy Ghost."

Here is an assurance of the "promise of the Father," baptism with the Holy Ghost, and "power from on high." *Pentecost was the fulfillment*. What was Pentecost to them then?

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Turning to Acts xi we find another coming of the Holy Ghost. It was upon Cornelius and his military household. This Roman officer was *not* an impenitent and unregenerate man, but a devout worshipper of God, and who himself knew "peace by Jesus Christ." (x: 36.)

While Peter was preaching to this "devout man," this one whose prayer and alms reached heaven, this man "accepted of God," this giver of "much alms," this God-fearing man, and who prayed to God always, "the Holy Ghost fell on all them that heard the Word," and Peter says it was *as* on the disciples "at the beginning" (Acts xi: 15), and he farther says that this was the fulfillment of the *promised* baptism with the Holy Ghost. (Acts xi: 16.) In Acts xv: 8, 9, Peter *forever settles* just *what* Pentecost, or the baptism with the Spirit, was, when he says that God gave Cornelius and his household "the Holy Ghost even as He did unto us; and put no difference between us and them, purifying their hearts by faith." The gift of the Holy Ghost then *did* give the disciples at the Pentecost and *did* give Cornelius and his household *pure hearts*, or *cleanse them from sin*.

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May we not wonder and be amazed that an intelligent man and preacher and teacher should declare, with an open Bible before him, that "not a line of Scripture can be adduced to show that the baptism with the Holy Spirit is the eradication of the sinful nature? That the baptism with the Holy Spirit is not for the purpose of cleansing from sin?"

ANTAGONISM.

Nothing means so much to the devil as heart cleansing. This gracious work removes the last of his sin-work from the human soul, and leaves him with no territory-rights. It is the crowning work of Jesus. Nothing so magnifies Christ and nothing so minifies the devil. Hence *toward nothing does the devil so array himself as against heart cleansing by the blood of Jesus.*

This we do well to remember. All preachers and teachers of God's Word need fear, lest we come unconsciously under the influence of the devil, in our interpretation of the question of heart cleansing from all sin. We may depend upon his presence, upon his suggestions, and, if permitted, upon his inspiration here.

It becomes many to most seriously ask them-

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selves, "Why am I finding myself resisting the idea of heart cleansing? Is it from a love of inward sin, or is it because God cannot cleanse it away now, or is it because He will not do it? Am I measuring God's ability by what only He has done for me and thus making my own experience the standard of privilege for all in grace? Does the Bible clearly teach that the blood does *not* cleanse from all sin? Why am I taking sides against Jesus' power to save unto the uttermost? Why am I giving the devil and his works such large place, in magnifying the ruin above the remedy?"

Such questions would not hurt. They might help.

John's baptism was definite; so is Christ's. John employed water upon suitable candidates; Jesus as definitely bestows the Spirit upon those conditioned to receive Him. As certain came to John to be baptized with water and received it at his hands, so may certain come to Jesus for the baptism with the Holy Ghost and receive it. "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

BE FILLED.

There are two standards of Christian experience. The common standard—that adopted by the masses, and the Bible standard—that laid down in the Word of God.

No reader of the Bible and observer of men and things can fail to see that the usual idea of the Christian life—what it is—is a lower one than taught in the Word of God.

The pious Brainard once said to a friend: “Oh, dear sir, do not think it enough to live at the rate of commonplace Christianity.” Strictly speaking, *Christianity* is never “commonplace.” It always involves the *supernatural*, and *that* never can be commonplace.

And yet Brainard was right. Not a little that passes for Christianity is exceedingly commonplace, as it is not above or beyond the attainments of unaided human nature.

Paul, as others, clearly presents Christian privilege. In his Ephesian letter, the fifth chapter at the eighteenth verse, he commands:

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“Be filled with the Spirit.” He presents the duty and privilege emphatically by contrast: “And be not drunk with wine, wherein is excess; but be filled with the Spirit.”

SPIRIT INTOXICATED.

What a strange figure by which to teach spiritual truth. See one drunk with wine. That one no longer is his former or natural self. He has taken into his system that foreign to it—an intoxicant—and has become drunken. He no longer thinks, imagines, loves, hates, wills and acts his former self—he is acted upon. He is ruled by the behest of that other than himself.

Be not that, says Paul, *but be* filled with the Spirit. As one drunk with wine is no longer his old and former self, so be ye dominated by the divine Spirit! Think, imagine, love, hate, will and act under the inspiration of God—indwelling.

Dr. A. J. Gordon, of Boston, coined a unique and forceful expression from this Pauline utterance—“Spirit intoxicated saints.”

Paul’s direct statements in this same epistle are unmistakable as to Christian privilege.

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“According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.” This divine idea is far from the human. Holiness, blamelessness in love before God is the Bible standard.

Ask the question: What is it God demands of men under the atonement? and will the general answer be holiness? But this is Paul’s answer.

The Bible standard is holiness. Nothing is in the Bible as a duty and privilege, if holiness is not. Holiness is so plainly taught that he who runs may read it there. An unsaved lawyer of our acquaintance, but who respected his wife’s confession of holiness, overheard some churchmen denying the privilege of holiness and its scripturalness, also deriding the confessors of this grace, and he said to them: “Gentlemen, you are neighbors of mine. You know me. I, as you know, am no Christian—I am not like yourselves, a churchman; but, gentlemen, I have a Bible and read it some. If holiness is not in your Bible as one’s duty and privilege, nothing is!” Exactly. And *holiness* is a kindred term

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to being filled with the Spirit. They mean the same. This is the

NORMAL STATE

of God's saints. To be filled with the Spirit is the divine provision for all in "the last days" of the Spirit's dispensation. "And it shall come to pass afterward ("in the last days"), that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit."

The fullness of the Spirit was not only thus provided, but the fullness seems to have been appropriated. To look into the New Testament and study the experiences of men and women who lived after the historic Pentecost, is to find them generally in the experience of being filled with the Spirit. This seems to have been *general* rather than *exceptional*. Of John the Baptist it is said: He "shall be filled with the Holy Ghost." Of his mother the record is, "And Elizabeth was filled with the Holy

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Ghost;" and of his father, "And his father, Zacharias, was filled with the Holy Ghost." A whole family. And note *what* they were before their fullness. "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." *Righteous before God*; walking in *all* the commandments and ordinances of the Lord *blameless*. And this *before* Pentecost! Thus we see *who*, and who *only* may have their Pentecost.

SPEAKING FOR GOD.

It is profitable to note here in passing, a striking accompaniment of the fullness of the Spirit—*speaking for God*.

How easy to talk when one has something to say. When one is *filled* he has. How a wine-filled man *talks*. So does one Spirit-filled. How far from truth and how closely allied with falsehood are the mutterings of an intoxicated man; how far from error and how allied to truth are the utterings of a Spirit-filled man. Wine is the spirit of falsehood; the Holy Ghost is the Spirit of truth. Both inspire. Pentecost produces utterance. They spake. See Elizabeth:

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"And she spake out with a loud voice." She spake *out* and with a *loud voice*. Not with shy, timorous utterance, but with humble, holy boldness uttered she the pent-up joy of her soul.

Women speaking *out* for God. As a class, they seem to be able enough to give expression to their feelings save upon the theme of all themes. How hesitant are our women in speaking out for God. We dislike to mention it, but how self-conscious and low-voiced are our good sisters even when they give their testimony for their Lord in His house. Oh, how Pentecost delivers from fear of all surroundings and of one's own voice, and grants a new tongue to hesitant souls! The great miracle of Pentecost, in the gift of tongues, was not power to speak in foreign languages, but power *to tell of the wonderful works of God*. And Zacharias being filled with the Holy Ghost "prophesied, *saying*." *He* spake also.

Coming to the historic Pentecost, it is said, "And they were all filled with the Holy Ghost, and *began to speak*." One of our brethren says that "there is no record of their ever stopping." "Then Peter, filled with the Holy Ghost, *said*."

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Thus *speaking for God* marks the genuine Pentecost.

There are two classes of people in the Church among the genuinely good people; those who can hardly refrain from much testimony, they have so much to say; and those who are apt to refuse testimony, they have so little. Some can hardly stop talking for Christ, they are so full; while others can hardly begin, they are so empty. With the one class "the cross" is *not* to speak; quite unlike the other class, who "*take up the cross and speak a word for Christ.*"

Fiery exhortation is a spiritual gift. Exhortation comes with Pentecost. Whatever of it may be employed apart from Pentecost, it is largely a human power, professionally employed and seldom profitably employed. Exhortation was a prominent and powerful feature in the exercises of the early Church and in early Methodism. It is largely a lost power from the Church of to-day. But whenever the Church receives its Pentecost there is manifestly present this power. Fiery exhortation stirring the Church and startling sinners marks the work as genuinely spiritual. How often the old-time *class*

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leader in Methodism was a powerful exhorter. Stirring appeals were frequent from his lips. One of the reasons for the decline of the "class meeting" is the lack of suitable leaders. How scarce is class-leader timber, we pastors in Methodism know. Pentecost goes a long way to furnishing men who will do this important work well, and no person however well furnished otherwise can make a genuinely useful class leader without it.

NOT IDEAL.

We affirm again that the privilege granted by the ascended Lord to be filled with the Spirit, seems to have been generally shared in by the saints mentioned in New Testament record. Following John the Baptist and his saintly parents, are not only the Church, as such, present at Jerusalem to receive the promised Comforter, but the converts of their great revivals were soon "all filled with the Holy Ghost."

In selecting the office-bearers in the early Church they were required to choose men "full of the Holy Ghost," and had no difficulty in finding a *full board* of that sort. Saul, the coming Paul, the peerless Christian of the ages, was

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allowed to enter upon no work for the Master till "filled with the Holy Ghost." Barnabas, it is said, "was a good man, and full of the Holy Ghost." Note the order: A good man first, *then* full of the Holy Ghost. Unto this fullness none are eligible till in the Gospel sense they are "good." Regeneration, the begetting the inner principle of righteousness, ever conditions the reception of the Holy Ghost.

Turning to a church far away in Asia Minor, we read that "the disciples" there "were filled with joy and with the Holy Ghost." And all this was in harmony with the declaration of the inspired Peter, who said: "For the promise is unto you and to your children, and to all that are afar off."

There is a statement by Luke in Acts 9: 31, which seems to show clearly that the churches of that period were generally filled with the Spirit. He says: "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." The churches of all those sections, even of Samaria, walked in the *fear of*

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God. Fear is a thing of reverence, of obedience, of love—filial fear. This these churches had. “The fear of the Lord is to hate evil.” “By the fear of the Lord men depart from evil.” This was their fear. Not a servile thing—the feeling of underlings, of slaves, but of sons. But they had another experience; they walked in the *comfort of the Holy Ghost*. Did not Jesus promise the Comforter—*another* comforter—a farther and fuller grace? *This* they had as well. And this gave them aggressive power—power to bring things to pass. They were *multiplied*. Here is the *how* of getting ahead as churches and as denominations! How can we save men? Here is the answer. How can we reach the masses? Here is the secret—*let the churches walk in the fear of God and in the comfort of the Holy Ghost*. Here is salvation from *subtraction*, from which we are now suffering! *They were multiplied!*

CLEANSING UNPOPULAR.

What a lavish outlay of power in the Gospel. Incarnation, resurrection, ascension, intercession, descent of the Spirit are all and each displays of *power*. And for what?—to make men

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holy—to make saints! The output of Gospel power is for the purpose of sainthood. Sainthood is not so much a matter of *quantity* as of *quality*. Becoming a saint, or a holy one, is not so much getting something *added* as it is getting something *subtracted*. Not a few things are increased in value by making less as to *size*. Metals, many, do not have their chiefest worth till much of *bulk* is removed. This is true of souls. We are of enhanced value as something is taken away. So God says: “I will turn My hand upon thee, and purely (according to the standard of purity) purge away thy dross, and take away all thy tin.”

This is unpopular. Getting *rid* of something seems to hurt. But this is what sainthood means—there can be no *fullness* of the Spirit without it. What is it to be *filled* with anything? Surely to have nothing else there. How may a glass be said to be *full* of water? When it contains nothing save *water*. If there be sediment, sand or stones in the glass, and water be so poured in, even until it runs over, yet the glass is not *full* of water; nothing but *emptying* allows the glass to be *filled with water*.

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To this *emptying* the old man of sin objects. Here he employs all his energy. His reasons are serious and subtle. How frequently he persuades the will to side with him and allow his remaining in the human soul.

Cleansing is unpopular, even in its lowest and material sense. How few of earth's inhabitants keep clean. God has covered three-fourths of the earth's surface with water so its great peoples may be free from dirt. But most do not care for this use of water.

Who of us has not seen children *playing* in highest glee with water; but when called to be *cleaned up* by it, what a touse! Oh, how many of us *play meeting*! How we are betrayed to deftly handle truth so as not to let it have too serious relation to us! How we would be insistent relative to our orthodoxy, but when it comes to the application of truth unto its great and divine purpose, alas!

But God's call is to the fullness. Be filled! This is the supreme purpose of Christ's ministry on earth and in heaven. Unto this were we chosen before the foundation of the world. This is God's *fore-thought*. *Be filled!*

KEEPING THE BODY UNDER.

“But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away.” I Cor. 9: 27.

DEFINITENESS.

Every aimful life—every life that makes a course for itself—is single in the direction to which it is given. In the history of men and things, nothing stands out more clearly than that the men of achievement, have been what is vulgarly termed “one idea-men.” The discoverers, the students, the statesmen, the soldiers, the educators and the financiers of history have achieved success by singleness of endeavor.

Columbus was determined to bring unknown lands to the map of the world; he is known in history as a *discoverer*. Wellington was a student of the science of war; history knows him as a *soldier*. Agassiz devoted a long life to one

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department of practical science; he is known as a *naturalist*. Arnold, of Rugby, gave his strength to the principles and practice of education; he was an *educator*. Stewart was a *financier*. So in the lesser and humbler callings of life achievement results from *definiteness*.

Paul said: This *one* thing I do. "Few persons seem to recognize the difference between narrow-mindedness and definiteness; between stability, or fixity, and simple immobility. He is most often regarded as narrow-minded who is merely definitely minded; and he is regarded as illiberal and unprogressive who is merely stable and fixed in his principles. But the real truth is that fixity is the first and most necessary condition of progress."

PAUL'S AIM.

Paul achieved success by singleness of aim. A higher purpose than that to which he gave his life none ever followed. Indeed, the God-man himself had no greater, for he had no other; He came to seek and save the lost.

To save mankind Paul lived. He says: "For

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I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

Nevertheless to abide in the flesh *is* more needful for you.

And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; surrendering the better for the saving and helping of others.

The aim and intensity of his life come out clearly in the approach to our text: For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law.

To them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law.

To the weak became I as weak, that I might gain the weak; I am made all things to all *men*, that I might by all means save some." "To save some" was his passion.

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This must needs lead to self-denial and it did. "If meat," he says, "make my brother to offend (stumble) I will eat no flesh while the world standeth, lest I make my brother to offend."

In the text and context Paul expands successful Christian living. He employs familiar figures and those that are forceful. The Corinthians would fully appreciate them. "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

I therefore so run, not as uncertainly; so fight I, not as one that beateth the air.

But I keep under my body and bring *it* into subjection."

CHRISTIAN DISCIPLINE.

"I keep under my body." This emphasizes *discipline*. Christian discipline is the training, the developing of the character by exercise, and it may be by *severe* exercise. Paul himself was a *rugged* Christian. He knew rugged service

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and he used rugged terms to define it. "Endure," is frequent in his writings—to remain *firm* under trial, to bear with *patience* all that assails—to *last*. This was Paul in character. This was what Christian life meant and *means*.

The discipline, particularly, of *faith*—the means of life. Discipline never *secures* life; it develops it. Life, spiritual life, is a *gift* and not an acquisition. But when possessed, may be developed.

Here, for instance, is a youth who has some constitutional disease, like consumption. Suppose he were instantly and permanently healed—made perfectly well. There would be no substitute for food and *exercise* in gaining strength and conserving it. Though he has become *well* he must eat proper food, and *exercise* himself in order to continue health and develop strength.

So with the spirit-nature. Holiness is a great spiritual epoch. It is a wonderful transition—a Divine change from illness to health. And health carries the idea of strength; but the strength in holiness is *relative*. It is *marked*, contrasted with one's state *prior* to holiness, but

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little, compared with what the soul may take on in the development of life.

But in discipline or development we would not suggest or allow *irksomeness*. The yoke is easy when on right. Holiness is getting the yoke on right. The commandments are not grievous.

“Beneath his easy yoke they move;
With all their heart and strength agree
In the sweet labor of his love.”

Paul was on the stretch for his crown. Whatever would hinder his running was laid aside. Whatever would speed him on his way was taken up. He *must* win. To this end everything must be subjected.

REPRESSION.

Not a few think they find in our text a proof for the idea of *repression*. They say: “People get ahead of Paul. They say they get rid of the old sinful nature, but Paul said he kept *his* body under.”

If keeping the body under means the repression of the “old man,” let us bear in mind that

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Paul *succeeded*. He says: "I *keep* my body under. I do not aim, merely, to do it, *I do it*." If our friends who teach "repression not annihilation" will bear in mind that Paul *repressed*, and will teach and allow even this treatment of the old man, it will be far in advance of much we have to hear concerning "the bad boy having the good boy down."

But Paul says nothing here about the "old man," or our carnal nature. He is not treating the sin-question directly in this passage. He does not say he keeps *sin* down, or his carnal nature, and he does not mean that. He says "*body*."

He uses the Greek *soma* and not *sarx*, which does not introduce directly the question of sin. In Romans the eighth chapter he does discuss the sin-question and employs entirely different terms. He says: "For they that are after the flesh do mind the things of the flesh. * * * So then they that are in the flesh cannot please God."

Flesh is quite a different term than *body* and has in Scripture a decidedly different meaning. It stands there, prominently, for *carnality*.

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One would not say, for Rom. 8: 8, "So then they that are in the *body* cannot please God."

Paul's *soma* does not mean sin or carnality. When Joseph "begged the body of Jesus" of Pilate, he was not trying to get possession of Jesus' sin or carnality. He begged the *soma* of Jesus—his literal body.

The soul, or man, has two sets of faculties; the superior and the inferior—the affections, intelligence and will; and the appetites, instincts and desires of the body. Sin is not in the *use* of any of these, but in their *abuse*. These lower belong to man, as do the higher, and have their place. *These* Paul kept under. The legitimate demands of his physical nature he held firmly, faithfully and fully in restraint—kept them in their proper place.

I lunched with a friend in a *café* in Boston. I quickly decided what I would have, but he hesitated. He waited so long the waiter left us to get my order. While gone my friend said to me: "Here is mock turtle soup. I am very fond of it, but it always hurts me, and I ought not to eat it." The waiter returned with my lunch, and having placed it on the table my friend said:

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"Bring me mock turtle soup," and turning to me said: "I'll eat it if it kills me." He did *not* keep *his* body under.

This, here, is Paul's thought. Not solely of appetite, of course, but the demands—the legitimate demands of the body.

CONTINUOUS CHRISTIAN EXPERIENCE

is conditioned upon Christian discipline; the will choosing as judgment directs secures a clear conscience, and a clear conscience is a pronounced factor in Christian experience. I "bring it into subjection" suggests a real and rugged discipline; not of violent and virulent animal passions, but of normal and more or less active physical demands.

When that young man chose the soup and ate it, *against his judgment*, he committed sin *as truly* as though he had stolen the silver spoons from the table! His condemnation was *as real* both before his own conscience and before God! We are not saying his sin was *as great*, but *as real*.

Indeed Paul employs this very figure in the discussion of a like matter. "Happy is he that

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condemneth not himself in that thing which he alloweth. And he that doubteth is damned (condemned) if he eat, because he eateth not of faith."

The grace of holiness girds the will on the throne of the soul. It does not require the experience of heart holiness to enthrone the will—to give it its ascendant place in the soul of man—to make it dominant over all the lower nature—but rather holiness removes the untoward, the subtle, the perilous inner influences which seek to swerve the will from its right courses. Unless the *action* of the will is right in regeneration, there is wilful sin. Regeneration never allows wilful sin.

God's law is laid upon the *entire man*. It is laid upon his feet, his lungs, his nerves, his stomach, as it is upon his conscience. God says that we shall not wear cramping shoes for purposes of making our feet more comely; God says one shall not refuse suitable underwear for the protection of life and lung, nor dress the human waist so as to defeat the ministries of motherhood, in order to have the form more shapely; God says one shall not work seven days in the

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week, *in any service*, and burn out nerve-force ahead of time; God says we shall eat and drink for His glory, which means giving proper care to the stomach, as truly, and as really, as does He say "thou shalt not steal." "What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?"

For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

The conscious violation of law brings a sense of guilt, it matters not what the law is. This is exactly Paul's teaching. His body, the temple of the imperishable nature—its only temple—he regarded as a sacred thing and treated it with the care and interest becoming the tabernacle of the soul. He even requested Timothy to bring along his "cloak," against the cold, as the winter was coming on.

CONSTANT MODIFICATION.

Many of us know but little. More than this we do not need to know in order to secure a

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clean heart; but if we *keep* a clean heart we must needs walk in all light coming to us from whatever source and upon whatever subject.

This will require *constant modification* of our actions. A clean heart is one thing and a *clear head* quite another. We were clearly and blessedly sanctified before we saw it was needless for us to have the milkman come to our door Sunday morning. Circumstances did not make it necessary that we should have fresh milk on that day and we came to see we were unwittingly being a party to a form of Sabbath desecration and needless labor. Our milkman had many arguments, any one of which seemed good and sufficient to him for his calling, as he was "going by anyway," but we had to be firm *because we had light*. To have yielded here would have shadowed our soul and resulted in the loss of the precious experiences of grace. These are not little things. *Nothing is small which is big enough to separate one from salvation and God.*

And here is the place for wide charity. While God's will is uniform and His law ever one and the same, all are not equal in their un-

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derstanding of what that will and law are. "For one believeth that he may eat all things; another who is weak eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth, for God hath received him." So there needs to be charity. We do well to keep off the judgment seat. If nobody has grace, in our estimation, save as they drink and dress as we feel *we* should, the fear is we have not a great stock of grace ourselves when we insist upon such judgment. Surely *we* must walk in our *own* light and do what we reasonably can that our farther light, if we have it, be shared by others and *then rest the case*. "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ."

CROWNING.

Continuous Christian experience conditions crowning, "lest that by any means, when I have preached to others, I myself should be a cast-away."

Salvation first or last is not in preaching to

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other folks. One is not finally saved because once saved. "He that endureth to the *end* shall be saved." Though *eminent* one may be rejected.

Paul was distinguished above his fellows, but in this he had no confidence. Salvation by personal merit was with him of *no* merit. Not because of labor, nor trial, nor pedigree, did he have hope. Truly his ministry *did* evidence more of labor, more of sacrifice, and more of success than any. "I labored more abundantly than they all; yet not I, but the grace of God which was with me."

Were *trials* of merit? Then surely he had it.

"Are they ministers of Christ? (I speak as a fool) I *am* more; in labors more abundant, in stripes above measure, in prison more frequent, in deaths oft.

"Of the Jews five times received I forty *stripes* save one.

"Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep.

"*In* journeying often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the

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city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren.

“In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

“Beside those things that are without, that which cometh upon me daily, the care of all the churches.”

Was *pedigree* of value? Then not a little would be put down to his credit. “If any other man thinketh that he hath whereof he might trust in the flesh, I more.

Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee.

Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.”

But is *this* his glory? “For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus and have *no confidence in the flesh.*” “If I must needs glory I will glory of the things which concern mine infirmities.” Infirmity his glory and not information!

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Again he says: "Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

But what things were gain to me, those I counted loss for Christ.

Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ.

And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."

FIRST AND LAST.

Salvation first and last is of grace. It is in *receiving* Christ. "As many as received Him, to them gave He power to become the sons of God." In *walking* in Christ. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." In *enduring* for Christ.

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"Thou therefore endure hardness, as a good soldier of Jesus Christ."

Paul's eye was on the crown. What was anything or all things to him to miss that? No, no. All were *refuse* compared to the crown. No conquest and no character; no trial and no treatment; no sorrow and no suffering sufficient, nor that should not be endured, only so he might be crowned. "This *one* thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I *press* toward the mark *for the prize* of the high calling of God in Christ Jesus. Let *us* therefore, as many *as be perfect*, be thus minded."

Paul was determined to win. And he did. When his sun was westering; when his life's long labor was over; when battles many with demons and dogs were past; when his ministry had blessed peoples from Herod's seat to that of Cæsar's; when his battle-scarred body was weakened by its years; when already in sight of the block where his reverent and revered head should fall by a blow by Nero's axman, he could exclaim: "I have fought a good fight, I have finished my course, I have kept the faith.

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Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

To this every energy was given. Everything had to play its part—body, soul and spirit put under contribution that he might

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